Rev. Mr. Sibley, Libt. Harvard Un. Cam

Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXVIII.] MAY, 1856. [No. 11.

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BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY OTIS CLAPP, 3, BEACON STREET.

1856.

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THE

NEW JERUSALEM MAGAZINE.

No. CCCXXXIX.

VOL. XXVIII.] MAY, 1856. [No. 11.

SERMON FROM GENESIS XV. 15.*

BY REV. CHAUNCEY GILES.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

EVERY period of life has joys, sorrows, hopes, and fears, peculiar to itself. Our estimate of the capacity of each state for happiness depends upon the point from which we view it, and the standards by which we judge. Regarding life merely from a natural standard, and limiting our view to this world, infancy and youth are generally considered the happiest portions of life. To the young spirit, every thing is fresh and new; all the powers are elastic and vigorous; the appetite is keen for every new pleasure. The young soul, all sensation, stands on the confines of a new and boundless world, filled with an exhaustless variety of interesting objects to excite and gratify the curiosity, and to solicit, by ever-varying delights, the manifold activities of the soul. Experience has not yet taught caution, and disappointment has thrown no dark shadows over the soul. Life is a May morning, with no recollections of the past, and no fears of the coming winter.

* Delivered in Cincinnati, Jan. 6, 1856.

All life is in the present, with ever-increasing brightness in the future. The only rest is action; the only peace is the all-absorbing interest of delightful sensations. All sorrow is a passing cloud; all darkness, a quickly vanishing vapor. There are no mournful memories, no sharp regrets, no paralyzing fears, no gnawing cares. It is not strange that we call this the happiest season of life.

Old age is the contrast of all that is bright and beautiful in youth; it is the other extreme of life, the reverse of the picture. Its life is mainly in the past; its hopes have become memories; its face is to the setting, its back to the rising, sun; its thoughts wander along backward through the devious path of life, and are busy with the scenes of early years. But, with the recollection of every joy, there must be the inseparable shadow, casting over it its gloom. It is past.

But let us see more particularly what age has lost when judged by natural standards and by this life alone.

It has lost the beauty of youth and adult life. The glow of youthful passions, that flushed the face and sparkled in the eye, has faded; the fair brow, the ruddy cheek, the beautiful and delicate blending of snowy whiteness and rich crimson, have changed, like the dried leaves of autumn, to a dull, monotonous brown; the rounded form has become wasted and lean; and the well-chiselled features have lost their clear outline, and have become merged in a general, indistinct mass. The upright and well-knit frame is bowed with the burdens of life, and its various parts are loosely held together; the step has lost its elasticity, and is now planted with feebleness and care; all the motions of the body have lost their graceful and easy flow. There is no symmetry in action or form. A dim light, like a spent fire on the hearth, struggles forth from the face. Brown and wrinkled features, like the dead leaves of autumn, are all that is left of the fairness and freshness of life's spring-time.

But there is not only the fading of the beauty and freshness of youth, but also of all keen relish of the pleasures of life. The spirit, like the muscles, seems to have become relaxed, and to have lost its tension. There is little eager interest in

passing events. The mind seems busy with the past rather than the present. The eye is dim and watery with the mists of years; the ear is dull of hearing; the taste has lost the keenness of its relish; and all the sensations are feeble and cold and numb. It is winter. The faculties are stiffened and painful in their action. The sun hangs low in the horizon, and sets early. Youthful passions and hopes send no quickening throb through the nerves. There is but little left to enjoy, and but little power to enjoy it.

But again: all the great ends of life, that once moved the heart to its inmost depths and called into vigorous exercise all the faculties of the soul, have lost their power: they have been pursued and obtained, and all that was good in them enjoyed, and all that was bitter and evil has been drained to the dregs. The things we prized the most in prospect have been found worse than useless in reality. It would be the greatest folly to enter the lists again, with feebler powers and with disappointed hopes; for, if we have failed in the first contest, it would be madness to attempt it again. If we have succeeded, we have found the good hardly worth the effort; and we could have no motive to repeat the trial.

The mind seems to suffer with the body. The memory fails; the perceptions become dim and blunted; the affections for new and passing concerns burn with a dim flame; and the reason, like the hand and foot, becomes feeble and aimless. There is little relish for new truths, and little power of apprehending them. All the outward avenues to the soul are obstructed or weakened; the spiritual forms seem torpid or quiescent. There is no return; and all that is left in life is to totter feebly on to its close. What a contrast to life's morning! That was all hope, — golden-hued, warm, sunny hope: age is all memory, — faint, shadowy, cold. Youth clothes the future with the bright and beautiful visons of its own warm fancy: age finds life stripped of all its illusions, and the naked, rough, and hard reality, softened only by shadows. Youth comes to the feast of life with a sharp appetite, and a keen relish for all its pleasures: age is the satiety after surfeit. Youth is the kindling of the flame; age, its flickering in the

socket, or the ashes on the hearth. Who, in looking back upon the past, is not ready to say with the aged Jacob, "Few and evil have been the days of the years of my life"?

This is the natural view; but it is not the only one. It is the common view; but it is not the true one, when the whole of life is regarded. But as far as it relates to this world, to this circle of life, — to the first revolution, as it were, in our being, — it is in some good degree true. There are all these contrasts: there is the difference of morning and evening, of summer and winter.

But let us view it from another point, and judge it by other standards, — by that which is spiritual and eternal.

Old age has been truly called a second childhood. It is a second childhood, but in a higher and better sense than is usually attributed to it. A good old age is a return to a second youth, to a second infancy even, but a higher and wiser and nobler and happier one.

But we cannot understand its nature clearly until we see the relations of all our natural activities to our spiritual life. Every truth and affection has a twofold relation, — a natural and a spiritual. The natural we see here, and it is that about which men mostly concern themselves. It is easy for us to see that the activities of infancy and youth are not for themselves alone, though they have an immediate reward: they look to a maturer life; they gather the materials and prepare the way for the sustained strength, the soberer views, and the settled purposes, of manhood. Physical activity gives physical strength. Facts become science, and science wisdom and use, in the arts and embellishments and conveniences of life. These relations are easily discernible: they form the basis for the economic and practical business of life, and become ultimated in the manifold objects men strive for and obtain.

But all the bustling activities that meet the eye, all the varied hum of busy life that falls upon the ear, have another and a higher relation, — a relation imperceptible to the senses. We are living two lives. Every fibre in the web of existence, however closely related in the natural and lower plane, is still more intimately related to a higher and finer tissue, — the web

of our spiritual life. Every natural affection; every hope, joy, fear, sorrow, delight; every fact, every truth, every activity, — is an instrument by which this higher life is formed. The affections are the motive powers; facts are the shuttles thrown by our activities; and every motion adds one thread, or fibre of a thread, to our inner life. Not that our spiritual life is formed out of our natural life: but all those forms and activities which constitute the natural history of man serve as the instruments by which the higher life is formed; as the blossom of a tree is not formed out of the leaves, but by them. The forms of the natural man are the moulds into which the forms of the spiritual man can flow, upon which they can rest. They are the outward covering, the protection, the basis, and the scaffolding, by whose aid the spiritual man is built up within. This is the essential use of all our outward, natural activities. While they are all related to each other, and have a life, a specific character, and a good, of their own, yet really they are all instruments to a higher life; and, when they have performed all the use they can to that life, it is best that they should fade and fall away.

The old man or woman is this spiritual building, still enveloped in the rude, external covering, — faded, wasted, worn, with constant use, and ready to drop into decay. All that we can see of it with our natural eyes is the outer bark, rough, cracked, moss-grown, devoid of life: it is the brown leaf, the faded and withered but still persistent blossom, or the hard, bitter, acrid shell. The new life that has been created through the instrumentality of these forms, and which is still hidden by them, lies within. Now, the work which has been going on during the whole of natural life is about completed, and ready to come forth to view. All the sensations and perceptions have thus far been in the natural; but the old man is about "to be gathered to his fathers in peace."

But what is this? Is it merely to have the bones and sinews, the rude and worn-out instruments with which we have worked, placed in the same sepulchre with those who have gone before us? Who are the fathers of the new creation within? Every cause that has been efficient in producing

it. To be gathered to our fathers, then, is to come fully and openly and consciously into the possession of all the results of our activities. It is to have the scaffolding torn away, and to enter in and enjoy the beautiful temple we have been all our lives constructing. It is to be an infant again; not a weak, frail, helpless, ignorant infant, as we once were, but an infant in the innocence of wisdom, in the perfection of beauty and strength and fulness of inmost joy. The rewards of all natural activities are about to be gathered in. Let us look a moment at old age from the spiritual side of life, from the results of all our natural activities, and we shall find the view any thing but sad and mournful.

Nothing has been lost. All of life, in every particular, from the first moment of existence, has been garnered up in the treasuries of age. Facts have disappeared from the outward memory, but they exist fresh and living within. Not a shadow nor a ray of light has fallen upon our path, which has not left its indelible impress. The faintest murmur that has echoed through the chambers of the ear, though long since forgotten, is treasured up within. Even the external beauty, the beauty of form and feature, the fairness of complexion, the ruddy glow of youth and health, have become an inward beauty, fairer, purer, and nobler than ever met mortal eyes. A brighter light beams forth in mild splendors from the spiritual eye than the fire of youthful passion ever gave to the natural. There is a serene and lovelier beauty in the face, a fairer complexion, a more perfect symmetry of form and feature. The loveliness of the soul, purged of all natural dross, purified, sublimated, is composed of the finest essences of our nature. Every smile that has played over the face, every expression of affection that has beamed from the eye, purified in its essence and moulded to a heavenly form, is within, ready to shine forth when the dried husk of the body is removed.

No activity is lost: the seat of action has only changed its location; it has passed up from the natural to the spiritual, as, in the formation of the fruit, the theatre of vegetable activity is transferred from the leaf to the blossom, from the blossom to the fruit; and there they will exist in an inconceivably

higher perfection. The natural, in its most vigorous state, was soon wearied, — was limited on every side by time and space, and the hard elements of the material world; but the spirit will know no such limits. Quick in its motions as thought, for its motions are thoughts; graceful as affection, for its changes of state are affections, — it will never grow weary with the burdens of life; it will never falter, or wander from the right path; its steps will never stumble; but it will be drawn, by the unerring attractions of its affections, to the highest ends possible for it. The old hand is tremulous and palsied, the old foot feeble, and soon wearied; but the new one within is quick, tireless, and certain in all its movements, and swifter than light. The old tongue falters, and the words come slow, feeble, and indistinct; but the new will vibrate in unison with the indwelling life, and every thought and affection will flow forth from it in clear and accurate and full expression.

The same is true of every activity of natural life. No one is lost; all are garnered up within. They have been the fathers of spiritual activities; and they perpetuate themselves in the higher life they have been instrumental in forming, as every part of the tree repeats and preserves itself in every seed it produces.

Here, in this new spiritual temple, are all our hopes, — hopes no longer, but blessed fruitions, — hopes that to the natural eye had faded and fallen fruitless, like untimely blossoms. They did not come to maturity in the outward natural relations; but in the inward and spiritual they did, and they constitute a most important part of the treasures of age. Here, too, are our sorrows and disappointments and fears, — sorrows no longer, but gratitude and thanks to the Divine Love that he did not leave us to follow our own childish follies. Here are delightful surprises at treasures we were ignorant of possessing, and assured confidence in the goodness and unremitting care of our heavenly Father. Our plans have often been defeated in the natural plane of life; but here we find them carried out better than we ever dreamed. Our natural possessions have been taken from us, and, as we thought, lost for ever; but here we find them spiritualized, increased a hundred-fold in number

and value. Our natural relations have been broken up, the strongest natural ties sundered, and we have mourned as though all the loving and good was lost; but, to our glad surprise, we find that the outward were severed, that the current of life might change its direction, and flow inward and upward in a more vigorous and healthful stream. Here we find that every thread of affinity that was cut, or dropped on the outside, has been taken up and united within; binding all our faculties to each other in a firmer bond, and connecting us with all the good and true in the heavens, and thus becoming a sensitive network for the communication of fuller measures of the divine life. The companions and friends of youth, and those still dearer to us in after-life, have dropped down, and disappeared from our natural view; but they have only passed within, and are now nearer to our hearts than they ever were before, though we knew it not. The dead words and material facts and natural science have passed away from the natural memory; but they have become love and wisdom, and enduring spiritual forms of the new man born within. Thus the all of life, from its least to its greatest possessions, is treasured up within; not a single fact or sensation or emotion is lost.

It is also true, that the work that the aged are doing, both for themselves and others, is as important as it ever was. It is not uncommon to hear the aged say that their work is done, — that they are no longer of use in the world. By the decay of their natural vigor, they are incapacitated from entering into the great arena of life and struggling with the young and strong. They have to give up their natural uses one by one. They are crowded out of their places, and they withdraw from the public eye and thought. They find it difficult to acquire new ideas. What are they waiting for? They are *ripening*. The most important process in their whole existence is now going forward. Much that they have acquired is crude, harsh, and acrid. They have obtained all the elements essential to their new creation; but they have not yet become soft and pliant to the spiritual forces within; they cannot yet be moulded into form. Like fruit after actual growth has ceased, they need to mellow and ripen; they need to lie externally quies-

cent while they are exposed to the inward forces of the Divine Love, until they are chastened and tempered, the dross driven off, and all that has any true life in it is made homogeneous, and becomes well wrought into the spiritual form. The time for outward action has ceased; the intense activities of spring and summer have done their work, and now give place to one quite as important, — the assimilation of all that has been acquired in the earlier and more active portion of life into a coherent and beautiful whole. Noise and hurry and external commotion are never the signs of the most important uses. The wind makes much more ado about its duties than the sunlight and the all-pervading and quickening heat. Digestion is as necessary as eating. All assimilation and growth is unseen and noiseless. This going to the fathers, the coming into full possession of our life-estate, is a peaceful work. The materials that have been collected are to be fully constructed into the beautiful spiritual temple which is to be our abode for ever; and, as it is done by the interior organizing forces flowing from the influx of the Lord's life, it is essential that man should submit himself, in a good degree, passively to its holy influence. Thus the external repose, and the seeming loss of natural power, is a necessary condition of man's life in age, and performs the most important uses. It is just as essential as the restless activity and insatiable curiosity of childhood and youth.

When this process of assimilation and actual possession of all the acquisitions of life is completed; when the spiritual has become formed, and has seized fast hold of all that is necessary to its full existence, and its connection with the natural has become loosened, — then the second step mentioned in our text is taken, "Thou shalt be buried," as it appears from the natural side; but, as it appears from the spiritual, thou shalt be raised up into a new spiritual life. Thou shalt be born into a new world, into a new life, a new infancy on a higher plane. Now the Angel of Death, the most beautiful and gentle and loving of the heavenly host, touches the body, the old dead walls of the spirit, that obscure and obstruct its vision and fetter its motions, and it crumbles to dust, like the

dry chaff and dead pericarp of fruit; and the new-born soul, in immortal youth, clothed with unfading beauty and pervaded with the ever-increasing freshness and vigor of heavenly life, springs phœnix-like from its ashes. Now the work of the whole past life appears, the first cycle in the life of our being is completed, the lowest and dreariest state is passed. The materials have been collected, the foundation laid, the outlines formed, which are to be filled up to eternity. "All who die in a good old age are continually brought by the Lord into a more perfect state, and at length even into the flower of youth." The spirit never grows old; every regenerate soul grows towards a state of innocence and wisdom. "A true human life is nothing else, from infancy to old age, but a progression from the world to heaven; and the last, which is death, is the transition itself; and burial is the resurrection into the new life which has been forming within the material body. Death is the passage from an obscure life to a clear one. The death of the body is only the continuation and perfection of the life of man; and then they who are the Lord's first come into the enjoyment of all good. The angels have no perception of old age; they are ignorant of what it is; for they are continually advancing to a life of youth." Looking at old age, then, from the spiritual world, not one of the characteristics appears which is seen from the natural. There is no loss of womanly beauty or manly vigor; no wasting in the form, no dimness in the vision, no obtuseness in the perceptions, no failing in any activity, no loss of any quality or truth or affection. The spiritual form, which constitutes the real man, has become organized, and every orderly step has been an advancement to a higher life. It is true that the aged do not come openly and consciously into this interior life so long as they are in the body, because all our sensations are in the body so long as we remain in it: but they stand on the threshold of a new life, as we stand on the threshold of a new year; and though it is all winter without to them, so far as regards new natural life, as it is now to us all with respect to the seasons, yet there are, within, all the forms, living and active, that will create a new world of conscious life, just as there is now im-

prisoned in the chains of frost a vegetable life, the sum of all past productions, which will clothe the earth with a lovelier beauty and a richer fruitage than ever bloomed and ripened upon it before.

Viewing life from the spirit, and judging it by real standards, there is no old age, there is no past. "Time writes no wrinkle on our brows," and robs us of no power. The dead holds nothing in its dreary domain but ashes, and the decaying and useless forms of a life that has left it, and is now with us in all its fulness. If the aged knew this, and felt it, it would change the whole aspect of their condition; they would find hope in their very feebleness; they would see the bright promise of a new and higher life in the very decay of their natural powers: for, in all normal growth, the fading of the blossom is a sure indication of the formation of the fruit, as the removal of the scaffolding is a sign that the building is completed. If it is evening, they would stand with their faces to the east, waiting in hope, and ready to greet with joy the dawning of a new and more glorious day. When true ideas of a spiritual life and a spiritual world shall become familiar to men's thoughts; when they grow into a correct perception and appreciation of their intimate relations to the spiritual world; when they settle down into the full consciousness that all we say of the life of the spirit is not a mere metaphor and figure, but a substantial reality, — then the aged will look forward to the time when they shall be gathered to their fathers, and be buried to this life, but raised to the life of the spirit, with a mild and peaceful, but a deep and steadfast, joy. No youth looks forward to manhood with more hope, no heir enters upon an estate with more delight, no prisoner hails the pardon that sets him free with a deeper joy, than would fill the hearts of those who had lived to a good old age, when the summons came that called them from the bondage and burdens of this life, and introduced them into the freedom, the richness, and the fulness, of every form of activity, the inexpressible beauty, the deep, serene, and peaceful blessedness, of the heavenly life. May we so live during the present year, that we may add, to the rich spiritual treasures we already possess, many genuine

truths and good affections, that when the call comes to us, "Come up hither," we may be gathered to our fathers in peace!

OBSERVATIONS UPON A PASSAGE OF THE ARCANA RELATING TO THE END OF THE EARTH.

In the "Arcana Cœlestia," No. 931, occurs the following passage: "Hence also it may appear that the earth is not to endure for ever, but that it will likewise have its end: for it is said, 'All the days of the earth;' that is, so long as the earth endureth. But as to believing that the end of the earth will be the same thing as the last judgment spoken of in the Word, — where mention is made of the consummation of the age, of the day of visitation, and of the last judgment, — in this men are deceived; for the last judgment is that of every church when it is vastated, or when there is no longer any faith therein. The last judgment of the most ancient church was when it perished, as was the case with its posterity immediately before the flood; the last judgment of the Jewish church was when the Lord came into the world; the last judgment also is about to be when the Lord shall come to glory: not that the earth and the world are then to perish, but that the church perisheth. But, in such case, a new church is always raised up by the Lord, — as, at the time of the flood, the ancient church; and, at the time of the Lord's coming, the primitive church of the Gentiles; so also when the Lord shall come to glory," &c.

The beginning of this extract appears, at first view, to affirm, and has been understood by many as affirming, that the literal earth is to come to an end.

I am not aware that Swedenborg anywhere affirms distinctly that this particular earth will continue for ever; but what he does say leaves little, if any, room to doubt that it will be thus permanent.

In the work on the "Last Judgment," No. 10, he says, when

writing upon the proposition, "that mankind is the seminary of heaven," "It is indeed possible that the human race on one earth may perish, which comes to pass when they altogether separate themselves from the Divine: for then man no longer possesses spiritual life, but only natural, similar to that of beasts; and, when man becomes of such a nature, no society can be formed, and governed by laws, inasmuch as man, without influx from Heaven or without divine government, would become insane, and rush openly into the commission of every evil, one against another. But although mankind, by separation from the divine principle, were to perish on one earth, which, however, is provided against by the Lord, yet still they would continue to remain on other earths. . . . I was informed from heaven, that the human race on this earth would have perished, so that there would not have remained at this day a single individual upon it, unless the Lord had come into the world, and in this earth put on the humanity; and also unless the Lord had given to this earth such a Word as might serve for a basis to the angelic heaven, and for its conjunction with mankind."

There may be passages in the writings of Swedenborg where he speaks more directly and positively of the continuance of the earth than he does in this. If so, they do not at present occur to me. The reason which seems to leave no doubt of the permanence of this literal earth will be stated presently.

There appears to be a quite general and decided impression, among the members of the New Church, that the earth is not to come to an end; and therefore the first part of the passage from the Arcana, introduced at the commencement of this article, has been to many a matter of perhaps somewhat unpleasant interest, as it appears to convey the opposite idea.

It is far from clear to the mind of the writer, that it does contain such an idea; indeed, he is satisfied that it does not, and that it contains nothing inconsistent with the view which we derive from other parts of the writings of Swedenborg.

In the first place, it is to be observed that the idea of the earth coming to an end is derived from the words of the pas-

sage of Scripture which Swedenborg is explaining. It is said, "Hence also it may appear that the earth . . . will have its end: *for* it is said, 'All the days of the earth;' that is, so long as the earth endureth." Thus it appears, that, whatever it is which Swedenborg here declares is to take place, he derives from the words of the Scripture which he is explaining. But he is explaining the eighth chapter of the Book of Genesis; and he elsewhere and frequently declares that the letter of the first eleven chapters of this book is *wholly* for the sake of the spiritual sense. It would seem impossible for Swedenborg to infer a natural fact or event from words which he knows to have no direct relation to natural things. Observe, he does not speak of the end of the earth as a fact which he knows from other sources, but derives it from the words of the Scriptures which he is considering. Now, if we understand him to refer to an end of the literal earth as an event which is to take place, we must understand him as drawing a kind of information from the passage which it is not at all, by his testimony, intended to convey.

In the second place, in other parts of the same number in which this about the earth coming to an end occurs, observations are made which seem nearly to put it beyond all question that the earth will be permanent.

It is said, "Day of the earth denotes all time so long as there is earth, or inhabitant upon the earth. Inhabitant upon the earth first ceases to be, when there is no longer any church: for, when there is no church, there is no longer any communication subsisting between man and heaven; and, on the close of such communication, every inhabitant perishes."

From this, in connection with what has been said before, we may see, that if the church on the earth should come to an entire end, and if no new church should be raised up in its place, men "would rush openly into the commission of every evil, one against another," and then would come an utter end. But such is not the case. When the church under one form comes to an end, under another it is raised up. It is declared, as has been quoted, that, when "the church perisheth," "a new church is *always* raised up by the Lord, — as, at the time of

the flood, the ancient church; at the time of the Lord's coming, the primitive church of the Gentiles; so also when the Lord shall come to glory, which likewise is understood by a new heaven and a new earth." Now, we are abundantly taught elsewhere that the New Church is not to come to an end; that it is not to decline, as have other churches; that it is "the crown of all the churches that have hitherto been in the world, and is to endure for ages of ages." Now, as the only thing which can cause an earth to come to an end is the non-existence of the church upon it, therefore *this* earth must continue.

Let us now, with these ideas before us, consider the meaning of the passage under consideration.

"Hence also it may appear that the earth is not to endure for ever, but that it likewise will have its end: for it is said, 'All the days of the earth;' that is, so long as the earth endureth." As the earth here does not mean the literal earth, but the church, therefore the expression of Swedenborg, that the earth is to have its end, must mean that the church will have its end; that is, that it will decline, and at length be consummated; and then it will be necessary that a new one should be raised up in its place.

"But as to believing that the end of the earth will be the same thing as the last judgment spoken of in the Word, — where mention is made of the consummation of the age, of the day of visitation, and of the last judgment, — in this men are deceived."

It seems probable, that, when this was written by Swedenborg, he had in mind our translation of the Scriptures, or rather the idea of those who made our translation. Our version has the phrase, "the end of the world," instead of "the consummation of the age." Men have thought of the end of the world, when they have read, in the Scriptures about the last judgment, what Swedenborg calls the consummation of the age, &c.; that is, they have thought of an end of the literal earth.

The passage seems to be capable of, and reasonably to require, this construction; viz., they who believe that the

literal end of the earth is what is meant by the last judgment, are deceived.

Since the above was written, the "New-Church Herald" of March 8th has come to hand. In this paper, under the heading, "Does Swedenborg ever contradict himself?" introduced by some remarks of the editor, I find an interesting letter of Dr. Small, relating principally to the passage of the Arcana under consideration.

The construction which Dr. Small seems to suppose should be given to the phrase, "Hence it may appear," &c., requires the word "appear" to be emphasized. In examining the subject, the inquiry arose in my mind, whether the original [*inde constare quoque potest*] would allow of this construction. I think it will not. I have referred to a number of other instances in which the same words [*constare potest*] are used; and, in all of them, the words unquestionably mean what is equivalent to the phrase, "it is evident." I would refer such as have Dr. Tafel's Latin edition of the Arcana at hand, to n. 934, third line; n. 935, third line; n. 937, first line; n. 986, third line; n. 995, second line, &c. The words, "Hence it may appear," I cannot therefore regard otherwise than as equivalent to the phrase, "Hence it is evident." It will be noticed that the words are so regarded in our explanation. J. P.

EXTRACT FROM SWEDENBORG.

The life of man cannot be changed after death, but must for ever remain such as it had been in this world: for the quality of man's spirit is in every respect the same as that of his love; and infernal love can never be transcribed into heavenly love, because they are in direct opposition to each other. This is what is meant by the words of Abraham addressed to the rich man in hell: "*Between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.*" (Luke xvi. 26.) Hence it is evident, that all who go to hell remain there to eternity, and that all who go to heaven remain there to eternity. — *H. and H.*, No. 239.

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM.

Boston, Thursday, April 10, 1856.

The Association assembled in the New-Jerusalem Church, in Bowdoin Street, Boston, at 10 o'clock, A.M.; and Mr. W. M. Fernald officiated at public worship, and preached a sermon from Gen. xvi. 13.

The meeting was called to order by the Presiding Minister. The delegates presented their certificates; and the following is a list of the ministers and delegates reported: —

Boston. — Rev. Thomas Worcester, *Pastor;* and Messrs. Theophilus Parsons, J. M. Marsh, Sampson Reed, John H. Wilkins, Peleg W. Chandler, Edmund A. Beaman, Otis Clapp, Horace Smith, Joseph Andrews, James Reed, Edwin H. Abbot, George T. Hawley, William J. Parsons, Daniel H. Rogers, and Francis A. Dewson, *Delegates.*

Bridgewater. — Rev. Thomas P. Rodman, *Pastor;* and Messrs. Lewis G. Lowe, Philo Keith, Fisher A. Sprague, Virgil Ames, and Joseph A. Hyde, *Delegates.*

Abington. — Rev. Joseph Pettee, *Pastor;* and Messrs. Charles A. Dunham, Benjamin Hobart, Calvin Faxon, Lucius Faxon, and A. S. Loud, *Delegates.*

North Bridgewater. — Rev. Warren Goddard, *Pastor;* and Messrs. George Phinney, William French, and Rufus C. Kimball, *Delegates.*

East Bridgewater. — Messrs. Charles Mitchell, Jonah Edson, Joseph Chamberlain, and Daniel French, *Delegates.*

Yarmouth. — Rev. John P. Perry, *Minister;* and Messrs. Charles Conant, Frederic Matthews, and Nathaniel S. Simpkins, *Delegates.*

Foxborough and Mansfield. — Mr. Warren Bird, *Delegate.*

Fall River. — Messrs. John Westall and James G. Bruce, *Delegates.*

Pawtucket. — Mr. Samuel Lord, *Delegate.*

Springfield. — Mr. Luke Bemis, *Delegate.*

Rev. Adonis Howard, of Medford, Rev. T. B. Hayward, of Brookline, and Messrs. Woodbury M. Fernald and John Worcester, of Boston, *Licentiates,* were also present.

The Journal of the last meeting was read.

Voted, That the lecture be delivered at three o'clock, P.M.

Reports were presented and read from the Societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Fall River, and Lowell.

The Committee "on the duty of the church in relation to the education of the children of the church" being called upon, two separate reports were presented by Mr. Beaman and Mr. Westall, one of which was read by Mr. Beaman.

Half-past two in the afternoon was assigned for hearing the report of Mr. Westall.

The Treasurer presented his report, showing a balance of $8.59 due to him. The report was accepted.

Adjourned to fifteen minutes past two o'clock.

Afternoon Session.

The Association met agreeably to adjournment, the roll was called, and the record of the morning session was read and approved.

The Committee to employ a colporter made a report, stating that they had

employed Mr. Charles A. Dunham, of Abington; together with other particulars of their operations. The report was accepted.

Mr. Dunham, the colporter, also presented his report; which was accepted.

Mr. Westall read his report "on the duty of the church in relation to the children of the church;" which was also adopted by Rev. Mr. Perry, the third member of the Committee.

It being made known that Mr. John Worcester had written a document on the same subject, he was requested to read it; and, as the hour for the lecture had arrived, the reading was assigned to take place immediately after the lecture.

P. W. Chandler, Esq., then delivered a lecture before the Association, on the Imagination.

Mr. John Worcester then read an article on the subject of education.

Voted, That the reports of Mr. Beaman and Mr. Westall, and the article of Mr. John Worcester, be printed with the Journal.

The resolutions presented in Mr. Westall's report were then adopted, as follows: —

Resolved, 1, That the following be added to the sixth section of the Constitution: "and a Committee on the religious education of children and youth."

Resolved, 2, That the following be added to the Constitution, as Sect. 12, and that Sect. 12 be numbered Sect. 13: —

"Sect. 12. — The Committee on the religious education of children and youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth."

The Presiding Minister presented his report relative to missionary services performed by the ministers in the "unsupplied societies and circles of receivers in this State;" which report was accepted.

Mr. Wilkins offered the following resolution, which was adopted: —

"*Resolved*, That this Association authorize the several Societies of which it is composed to designate the Delegates to the next General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and that the Delegates thus selected be the Delegates of this Association, and authorized to fill any vacancies which may exist in their number."

Voted, That, when the Association adjourns, it adjourn to meet at North Bridgewater, on the Thursday next succeeding the first sabbath in October, at ten o'clock, A.M.

Mr. Wilkins offered the following, which was adopted: —

Voted, That the money contributed by the different Societies at this meeting be placed at the disposal of the Committee on colportage.

Voted, on motion of Mr. L. G. Lowe, That the subject of colportage be the first business at the next meeting of the Association.

Voted, That the Journals of the Association be printed in one or both of the periodicals of the General Convention, without expense to the Association.

The Committee of Ministers nominated J. H. Wilkins, Esq., as principal, and Mr. William J. Parsons as substitute, to deliver a lecture before the Association at its next meeting.

The Presiding Minister and the Secretary were authorized to appoint a Committee to make provision for a *picnic* during the succeeding summer.

This Committee was made to consist of William H. Dunbar, Charles A. Dunham, and E. W. Cobb.

The Association then adjourned.

T. B. Hayward, *Secretary.*

REPORTS OF THE SOCIETIES.

REPORT OF THE BOSTON SOCIETY.

Since the last meeting of the Association, the following persons have been confirmed, and have joined our Society; viz., Marcus Faxon, James Reed, Edwin H. Abbot, Benjamin S. Manning, Charles E. Goddard, Mary R. Morland, Ellen M. Hale, Charles H. Heath, Lucy W. Heath, Mary Carter, Ellen M. Wellman, Francis Loring, and Mary F. Richardson. The following-named persons have become members of the Society, who had been previously confirmed; viz., John G. Webster, Julius F. Putnam, Martha G. Blake, Harriet Webb, Howard W. Oakman, Emily Sawyer, and Anna J. Wellman. Nine persons have been confirmed in the last year, who have not become members of the Society.

Mr. John Morland has been baptized into the New Church, confirmed, received the sacrament of the Holy Supper, and been removed to the spiritual world.

Miss Susannah H. Foster, Mrs. Elizabeth Cowell, and Mr. Samuel B. Manning, have been removed to the spiritual world. Miss Foster was one of our earliest, best known, and most highly esteemed members. Mrs. Cowell was also a member of nearly thirty years' standing, highly esteemed for her active and useful, but unobtrusive, life. Mr. Manning, with an ardent temperament and lively sympathies, has been regarded as a sincere receiver of the Heavenly Doctrines.

The pastor has baptized fifteen persons, making forty-seven within the year; and has solemnized five marriages, making eleven within the year.

Our Society consists of 446 members, — 157 males and 289 females. Twenty have joined in the last year, and four have deceased. Our sabbath school consists of about the same number (ninety) as has been reported on former occasions. It has been regularly taught through the year, with the exception of the usual summer vacation. For a few months past, Mr. Webb has occupied fifteen or twenty minutes each Sunday in teaching and practising the chants with the pupils. This exercise appears to please and interest the scholars, and promises to be quite useful.

The Society has devoted considerable attention to the practice of congregational singing. We feel deeply impressed with the importance of this object; and, to facilitate its attainment, we have introduced gas into the church, so that practice can be had with the organ and the choirs. Sunday evenings are now appropriated to practice; and the improvement which is weekly made is quite encouraging. This part of our religious services appears to gain interest, as individuals acquire taste for it and ability to join in it.

The Society has also employed Mr. Webb for some months to teach a singing-school, with a view of imparting a knowledge of the elements of music, so far as was necessary for the purpose of chanting. The school has been tolerably well attended, especially by the young; and its good fruits may be expected in due season.

The Society has deemed it important to provide for a doctrinal class, to meet the wants of a large number of our fellow-worshippers. Indeed, this has been deemed to be a paramount want; and, to meet it, the afternoon meetings of the Society in the vestry have been discontinued; and such as have felt desirous of attending the class have assembled in the church, where Mr. Hayward has met them for the purpose of instruction in the Heavenly Doctrines. He has been reading the treatise on the Sacred Scripture, accompanying the reading by oral and familiar remarks and illustrations. These meetings, it is hoped and expected, will prove useful in imparting to those, who have but limited opportu-

nity for a thorough study of the writings of Swedenborg, a rational appreciation and well-defined affirmation of the all-important truths revealed to the New Church, and will serve to build up her walls, and invigorate both her internal life and her external growth.

At the last meeting of the Association, the Societies were "requested to consider the subject of ministerial exchanges, and to report thereon at the next meeting of the Association." Our Society have not yet taken the matter into consideration, and of course we are unprepared to report thereon.

At the last meeting of the Association, two resolves were adopted relating to the subject of finances. To sustain the operations of a colporter, this Society appropriated $112.50 last December. They have now appropriated $100 additional for such purposes as the Association may deem most important. All which is respectfully submitted, in behalf of the Church Committee,

JOHN H. WILKINS.

REPORT OF THE BRIDGEWATER SOCIETY.

The present number of members in our Society is seventy-four. Two members of the Gardiner Society — Capt. Thomas G. Jewett and Mrs. Mary G. Jewett — have become members of our Society.

We have a sabbath school, in which are about forty children, under the care of five teachers, including the minister, who teaches the class in the Heavenly Doctrines. The other classes learn lessons from the Psalms and from the New Testament. They use the questions on the Gospels prepared by Benjamin Worcester. They are at present taking, for their lessons in the Gospels, the miracles of the Lord. The school meets after morning service, at this season of the year: in the summer time, it will meet before the morning service.

Besides our morning service, we have an evening meeting, for reading the writings of Swedenborg.

The Holy Supper is celebrated four times a year, and is attended by about fifty communicants.

The minister has officiated at one confirmation and four infant baptisms at Warwick, R.I., at one marriage in Middleborough, and at four funerals in Bridgewater. Two of these funerals were of young persons belonging to our congregation: one, of a young person belonging to a congregation at the time without a minister; and one, of an infant, whose parents attend public worship with us.

REPORT OF THE ABINGTON SOCIETY.

There have been, within the past year, two admissions to our Society; and the pastor has baptized thirteen persons, and officiated at one wedding and one funeral. The funeral was that of Mrs. French, which has been noticed in the "New-Jerusalem Magazine." Although Mrs. French had for a number of years been confined to her house, and for a great part of the time to her bed, still her departure to the world of spirits came upon us somewhat suddenly. But a short time previous to her death, she appeared to be getting better; and her face exhibited signs of returning health and activity. She was able to be with us at church at the quarterly meeting, and once or twice she was amongst us in our social gatherings; and we were all happy to witness again her cheerful, smiling face. But she soon returned again to that sick-bed from which she was nevermore to rise in this world. But, through all her long sickness, she uttered no complaining word: her trust was in the Lord; and she seemed to realize the great and consoling truth, that he always orders all things for our best good. She was a hearty receiver of the truths of the New Church, and was always ready to do all in her power for its advancement. We have no doubt she has gone where she will be abundantly more able to co-operate in this great work

than she could be in the frail tenement which she occupied while here in the natural world.

At our annual meeting, which was held on the 7th instant, a letter was read which had been previously received from the Committee of the Association which was appointed at its last meeting to employ a colporter, &c. This letter requested our attention to the fact that some six hundred dollars would be required to carry forward the work, as contemplated by them, for the first year. After some deliberation upon the subject, the Society, by vote, expressed their approval of the work, and of the doings of the Committee thus far, and a willingness to pay its proportion of the expense with the other Societies of the Association. We also request the Association, or the above-named Committee, to assess upon our Society its proportion.

In regard to "ministerial exchanges," upon which we were requested to report at this meeting, we can only say, that the subject was considered by us at one of our meetings; and perhaps the best report which we can make, in regard to the matter, is to give the following resolution, which was passed at this meeting, with a view of answering the question; viz.: —

"*Resolved*, That, while we do not wish to take any positive grounds in regard to ministerial exchanges, still we should not object to such exchanges if the ministers are in favor of them."

Our house of worship, or church, which has been several times spoken of in our reports, is not yet completed, but has yet to be painted, trimmed, &c. We find it a great thing to build even a small church. There seem to be a great many unlooked-for delays, and much unexpected labor, in its prosecution. Still it is visible, and we trust will be ready for dedication before many weeks.

L. Faxon, *Secretary*.

REPORT OF THE NORTH-BRIDGEWATER SOCIETY.

Since the last meeting of the Association, we have lost one member by death, — Mrs. Phoebe Wales. Our present number is therefore 59, — 31 males and 28 females. Our public worship has been regularly attended by about the usual number, excepting the two first sabbaths in January, when the inclement weather prevented us from having meetings. The Holy Supper was administered on the third sabbath of that month. The pastor, Mr. Goddard, has officiated regularly, with but one or two absences. He has also attended nine funerals, solemnized four marriages, and baptized two infants and one adult.

The sabbath school continues as before reported, or nearly so. Some of the responsive services in the New Liturgy are used in its exercises; but no alteration has been made, in this respect, in our morning worship. About seven teachers are at present employed in the school, the religious services being conducted by the pastor, who has a class of adults under his instruction, the treatise on Heaven and Hell being at present used as the text-book.

The subjects referred to the consideration of the Societies by the Association's Committee of Ministers, and to which our attention has been still further directed by a communication received from the Committee on colportage, have been duly laid before our Society. They have not, however, seemed prepared to take any definite action thereupon, nor ready to state what amount they might be able, in future, to contribute semi-annually for the uses of the Association. We have no doubt that the purposes which the Association has in view are regarded with some degree of approbation, as uses of greater or less importance, by most if not all of us; but the fact that the building of a house of worship, now about commencing, will require all the means which the church and its friends here are able to spare, beyond the usual annual burdens which fall upon them, must be taken as a partial excuse for our present unreadiness to enter so heartily into the plans of the Association as we might otherwise do.

The subject of tithing has also been before our meetings; but, as no common

view was arrived at, we have nothing to present to the Association as the opinion of the Society on this subject.

The Society contributes the sum of $20.37 for the use of the Association.

As the reports of Societies to the Convention are expected to be made through the medium of the Association, we report further, in compliance with this arrangement, that, during the past year, there have been performed by our pastor, in all: baptisms, ten, — four adults, six children; confirmations, three; marriages, eleven; funerals, fourteen. Two members have been, within the past year, received into our Society from the Abington Society, and two have died.

D. Hudson Howard, *Secretary.*

REPORT OF THE EAST-BRIDGEWATER SOCIETY.

Since the last meeting of the Association, four members have been added to our number of communicants; viz., Mr. George Douglas, Mrs. Alsada Douglas, Mr. Caleb L. Hudson, and Mrs. Eliza J. Hudson. Our whole number of members is forty-one, — fifteen males and twenty-six females.

Our minister has also baptized seven persons, three of whom are adults; he has also attended one funeral; and, very lately, he has submitted to us a proposition to withdraw his services as minister in our Society after next sabbath, which has also been accepted by the Society.

Our sabbath school has been continued through the winter. The library of our sabbath school, which had nearly run out, was replenished last fall by the addition of about fifty new books, which have been read with much interest by the scholars. We have also had social meetings once in two weeks through the winter.

REPORT OF THE YARMOUTH SOCIETY.

Rev. Mr. Perry, who has preached to this Society regularly for the last three years, still continues with us as our minister. During the past year, he has baptized one infant, and married one couple, one of the parties being a member of the Boston Society. He has performed the funeral service at the burial of three children, one of whom, a son of the late William S. Fisher, was drowned by breaking through the ice in December last. The sacrament of the Lord's Supper has been administered quarterly to an average of fourteen communicants.

This Society numbers sixteen members. The average attendance on the sabbath is about sixty-five, including children. The sabbath school was discontinued last autumn, and has not been re-opened. Social meetings are held, every sabbath evening, at the house of some one of the Society. These meetings are opened and closed by singing. From one-half to three-fourths of an hour is occupied by Mr. Perry in remarks on some portion of Swedenborg's writings. The book in use at the present time is the little work on Life. These meetings are usually well attended.

No action has yet been taken on the subject of colportage.

Five dollars are contributed for the use of the Association.

Yarmouth, April 8, 1856.

REPORT OF THE LOWELL SOCIETY.

There have occurred no births, deaths, or marriages, since our last report, in our Society. We have but two members of our Society residing in Lowell. We hold meetings as usual, which are attended by a small number of interested receivers.

REPORT OF THE FALL-RIVER SOCIETY.

Our meetings upon sabbath mornings have been held regularly since our last report to the Association. Upon the two very stormy sabbaths in the winter, the attendance was of course very small, being only three persons upon one sabbath, and five upon the other: but the service was read; for the presence of a large number is not essential to the reception of the blessings which worship brings.

The Rev. Mr. Worcester preached for us in October, administered the ordinance of the Holy Supper, and solemnized one marriage. The Rev. Mr. Hayward preached for us, and administered the Holy Supper, in February. Both the morning services upon these occasions were well attended, as they generally are when we are favored with the presence of a minister.

Our sabbath-evening meetings have been held, as usual, at the house of Mrs. Munday. We are still engaged in the study of the work upon the Heavenly Doctrines. The meetings are attended by a portion of those present at the morning service, and are believed to be quite useful. Between twenty and thirty persons usually attend our sabbath-morning meetings.

Our number of members is eight. There have been two baptisms, one marriage, and one death, in our Society during the past year.

We send five dollars for the use of the Association. The money now expended by us for ministerial services would be contributed towards the support of a missionary, if we were to be supplied by him with similar services. We have the services of a minister about four times a year.

REPORT OF THE PRESIDING MINISTER.

At the last meeting of the Association, the Presiding Minister was authorized to make arrangements for supplying the Societies in Massachusetts which have no pastors, and also the circles of receivers, with the services of ministers at regular periods. He accordingly issued the accompanying circular to all concerned. By this means, the attention of people has been drawn to the subject: something has been done in accordance with the plan; and it is hoped that much more will be done.

Mr. Hayward has preached, and administered the Supper, in Foxborough once, and once in Fall River. Mr. Rodman has preached, and administered the ordinances, in Warwick, R.I., and has also preached once in Reading. Mr. John Worcester has preached once in Newtonville, four times in Reading, and twice in Gardiner, Me. There have been expended, from the missionary fund, $20.30.

Respectfully submitted,

THOMAS WORCESTER.

Circular.

In the Journal of the Proceedings of the Massachusetts Association, in October last, you have seen a Report of the Committee of Ministers on "the Appropriate Duties and Uses of the Association." In the same Journal, you have also seen the Resolutions of the Association upon the subject. By one of those resolutions, it is made my duty to "frame a system by which the unsupplied societies and circles of receivers in this State may have the services of a minister, and the ordinances of the church, periodically; also to superintend and direct its operation, and to expend the appropriations made for that purpose."

In the Report and Resolutions just referred to, you can see the views and wishes of the whole Association, both ministers and laymen. In this movement, they presume that they are but responding to the desires which exist among yourselves; and consequently they rely upon your co-operation.

We have not had time to get information and collect means; so we cannot

tell what we shall be able to do hereafter: but something may be done with the means and information which we now have. From what has already taken place, we know that the ministers are ready to serve you, and that their societies are willing that they should do so. We also have something in the treasury, with which we may supply small deficiencies. More is expected; but that we cannot build upon, until it comes. On the other hand, we feel confident that you would be glad to have the services of a minister at regular periods, — once, twice, or more times, in a year; and we feel confident that you are able and willing to furnish all, or nearly all, the means that will be necessary for this purpose.

If all these things are so, then all you want to know is how to go to work. In reply to this question, I will propose that you should open a correspondence with any one of our ministers that you please, and tell him what you want him to do, and what you will do, and thus see whether you can make an arrangement with him.

We think a minister should receive at least ten dollars a sabbath, besides his expenses.

The following is a list of the names and residences of the ministers who have been ordained, and are therefore authorized to administer the ordinances: Eleazer Smith, East Bridgewater, Mass.; Joseph Pettee, Abington, Mass.; Warren Goddard, North Bridgewater, Mass.; Thomas P. Rodman, Bridgewater, Mass.; T. B. Hayward, Brookline, Mass.; John J. Perry, Yarmouthport, Mass.

The following persons have been authorized to preach the doctrines: Woodbury M. Fernald, Boston, Mass.; John Worcester, Boston, Mass.

Mr. Fernald would be willing to give lectures on the doctrines upon week-day evenings.

In the above list, I have omitted my own name, because the state of my health is such as to make it improper for me to perform such services when it is not especially necessary. With kind regards, I am very truly yours,

THOMAS WORCESTER.

Nov. 27, 1855.

REPORT OF THE TREASURER.

The Massachusetts Association of the New Church in account with WILLIAM A. WELLMAN, *Treasurer.*

1855.		Dr.	Cr.
	Balance from last account		$11.38
April 22.	By Cash from Lowell Society		0.75
May 12.	„ „ Foxborough Society		1.50
„ 19.	„ „ North-Bridgewater Society		6.10
„ 19.	„ „ Boston Society		46.00
July 24.	To amount paid H. O. Houghton, for printing	$30.48	
„ 24.	By Cash from Abington Society		5.40
April 5.	„ „ Yarmouth „		5.00
„ 5.	„ „ Miss Searle		5.00
„ 5.	„ „ a Friend		1.00
Oct. 12.	„ „ Bridgewater Society		5.00
„ 12.	„ „ East-Bridgewater Society		5.00
„ 12.	„ „ Fall-River Society		5.00
„ 12.	„ „ Foxborough „		3.00
„ 12.	„ „ a Lady, for Missionary Fund		1.00
1856.			
Feb. 23.	To amount paid John Wilson and Son, for printing	32.82	
April 8.	„ „ Seth Bryant and others, expenses of picnic at Bridgewater in 1854	56.87	
„ 8.	By Cash of Bridgewater Society (S. B.)		6.80
„ 8.	„ „ East-Bridgewater Society (S. B.)		3.65
			$111.58
	Balance due the Treasurer		8.59
		$120.17	$120.17

WM. A. WELLMAN, *Treasurer.*

April 10, 1856.

REPORT OF THE COLPORTAGE COMMITTEE.

The Committee appointed at the last October meeting of the Association, for the purpose of employing a colporter, present the following report: —

Soon after their appointment, the Committee ascertained that Mr. Charles A. Dunham, of Abington, was willing to undertake the duties of a colporter, if desired. This your Committee considered a fortunate thing for the Association, by reason of their confidence in Mr. Dunham's good judgment, and capacity for the service; and, the necessary means being provided by the guaranty of members of the Committee, Mr. Dunham was engaged to commence the work immediately, on his own very moderate terms of $450 salary, per year, with the necessary expenses added.

Accordingly, Mr. Dunham began his labors as colporter of the Association on the 17th of November; and, with some interruptions caused by the severe winter and by illness, he has continued them up to the present time.

It was judged best by the Committee and by the colporter, that he should at first employ himself chiefly in visiting persons who were known to be interested in the doctrines of the church, — especially those who were so situated as not to have much communication with other receivers, — extending to them the sympathy and good counsel of their brethren, and supplying them with such books and periodicals of the church as they required.

For this purpose, Mr. Dunham has visited already a large number of towns, as will be seen by his report to the Association; and, although his sales of books have been very small, the number of subscribers obtained for the periodicals of the Convention is quite satisfactory and encouraging; and, in the belief of the Committee, much good has been done by his friendly intercourse with scattered receivers.

At the monthly meetings which the Committee have held for consultation with Mr. Dunham, they have been much gratified with accounts of his various visits; and their conviction has been strengthened, that the use is one of very great importance in the present state of the church. They may therefore be allowed to express the hope that the Association will see fit to make ample provision for its continuance.

From Mr. Dunham's accounts with the Association, herewith submitted, it will be seen that the cost of the service, including expenses, for three months and twenty-three days, — one month having been deducted for lost time, — has been $168.31. To this amount should be added $10, paid by the Treasurer of the Association, at the instance of the Committee, for circulars printed for Mr. Dunham's use, of which the greater portion are still on hand. The whole cost of the service, to the present time, is therefore $178.31. Of this amount, $24.34 has been paid by private contributions, by commissions allowed by the publisher of the magazine, and by profits on the sale of books. Thus the whole amount to be drawn from the treasury of the Association for support of the colporter service, is $153.97.

It is supposed that the income from private subscriptions, and from profits on the sale of books, will be considerably increased hereafter. But, on the other hand, the expenses will be much increased when more distant and less accessible parts of the State are visited; for, hitherto, only those towns have been visited which are nearest and most easily reached. The Committee have supposed that not less than six hundred dollars would be needed for a year's service; and although Mr. Dunham, who is a prudent man, may keep the expenses within that amount, it would not be safe to estimate them at much less.

Letters have been sent to all the Societies of the Association, apprising them of the engagement of Mr. Dunham, and requesting their attention to the necessity of contributions in order to sustain the work. From the reports now made by the Societies to the Association, it appears that $112.50 only have been contributed to the treasury specifically for the colporter service, and this by one Society. One other Society has reported a wish to be assessed by the Associa-

tion, or by the Committee, for its fair proportion of the expense of the service; but, as such assessment could only be made at the desire of all the Societies of the Association, nothing can be done by the Committee with that request.

The Committee must now ask the attention of the Association to the fact, that Mr. Dunham's services are at an end, unless some new provision is now made for retaining them. The balance of some forty dollars due Mr. Dunham, above what is provided by the Association, will be taken care of by the Committee, unless otherwise provided for; but the Committee trust that the Association will take into serious consideration the importance of the colporter service, and the possibility of sustaining it. Respectfully submitted,

SAMPSON REED.
LEWIS G. LOWE.
GEORGE PHINNEY.
BENJAMIN WORCESTER.
JOHN WESTALL.

Circular on Colportage sent to the several Societies of the Association.

At the meeting of the Massachusetts Association, held at Bridgewater in October last, the following Preamble and Resolutions were adopted: —

"Whereas, in the opinion of this meeting, it is expedient for this Association to employ a colporter, for the purpose of the sale and distribution of the works of Swedenborg throughout the State of Massachusetts, and to obtain subscribers to the periodicals published by the General Convention, and to procure such information as may promote the welfare and growth of the New Church, therefore —

"*Resolved*, 1, That a Committee of five, to be appointed by the Chair, be authorized and requested to employ such colporter, as soon as they may find a suitable person, and the necessary means are provided.

"*Resolved*, 2, That the Treasurer be authorized to receive contributions for this purpose; and that the several Societies of which this Association is composed be requested to report to him what sums they are severally disposed to contribute for this object, also for the purposes named in the Report of the Committee of Ministers on the uses of the Association.

"This Committee was made to consist of Messrs. Sampson Reed, Benjamin Worcester, John Westall, George Phinney, and Lewis G. Lowe." — See *Record*, *N. J. Mag.*, *November*, 1855.

The Committee thus appointed entered at once upon their duties, and engaged the services of Mr. Charles A. Dunham, of Abington, as colporter.

Mr. Dunham has now been employed in the work for two months and more, the Committee having taken the personal responsibility of anticipating the movements of the Societies in providing the means of sustaining him.

But, in order that the work may go on, it is now time that the Societies of the Association should take such measures as they deem expedient for its support.

The Committee would therefore, with your permission, request your attention to the value and importance of a colporter's services, in presenting the doctrines of the New Church to those who are ready to be benefited by them, in awakening and cherishing the interest in the church of those who have begun to receive its truths, in supplying them with what books and with what information they require, and in establishing a communication between them and their brethren.

The employment of a judicious and competent person in such works as these would seem so important as to be almost indispensable in the great use granted to us, of strengthening and extending the sphere of the New Church.

The Committee know not in what way the money required for this service could be expended to more advantage for the church. They hope, therefore, that each Society of the Association will contribute freely, according to its ability, so that there may be no lack of the necessary funds.

Mr. Dunham has engaged to perform the labors of a colporter, for the present, at the very reasonable rate of $450 per year. To this sum is to be added the necessary travelling and other contingent expenses, and from it is to be deducted the amount of profits on sale of books.

The whole amount necessary to be furnished by the Societies cannot be accurately estimated now; but, in the judgment of the Committee, not less than six hundred dollars per year will be required for the constant and vigorous prosecution of the work.

Contributions for the service should be sent to the Treasurer of the Association, with the express statement of their object.

Respectfully communicated by the Committee of the Massachusetts Association on Colportage.

SAMPSON REED,
BENJAMIN WORCESTER, } *for the Committee.*

Feb. 5, 1856.

REPORT OF THE COLPORTER.

To the Massachusetts Association of the New Church, —

The undersigned, immediately after his appointment by the Committee as colporter for the Association, entered, under their direction, upon the performance of its duties. It appeared, at first, that no efforts promised so immediately to be beneficial as the increased circulation of the periodicals published under the direction of the General Convention. It was therefore made a leading object with the colporter to obtain subscribers for those periodicals. He commenced in Abington, Nov. 17, and, from thence, has visited successively the following places, principally for the purpose of obtaining subscribers; viz., North Bridgewater, West Bridgewater, Bridgewater, East Bridgewater, Hanover, Scituate, Halifax, Kingston, Plymouth, Carver, Middleborough, Raynham, Taunton, Mansfield, Foxborough, Wrentham, Stoughton, Boston, Charlestown, Dedham, Braintree, Weymouth, Providence, Warwick, and Pawtucket, with the following aggregate result: —

Subscribers for the "New-Jerusalem Messenger," sixty-nine paying and three free; subscribers for the "New-Jerusalem Magazine," nine paying and one free; subscribers for the "New-Church Magazine for Children," twenty-three paying, and one free: making, in all, one hundred and one paying, and five free.

The following sums of money have been collected: receipts on account of the "New-Jerusalem Messenger," $115; "New-Jerusalem Magazine," $60 68; "New-Church Magazine for Children," $19; books sold, principally Swedenborg's works, $7.62; in aid of colportage, $6.

On account of the inclemency of the weather, and the difficulty of travelling during the winter, I have remained at home a considerable part of the time; and recently I have been prevented from travelling by illness.

Although the season has not been favorable for a fair experiment in colportage, and though thus far so little has been accomplished, still I am sensibly impressed with the importance and utility of a permanent system of colportage in Massachusetts. The field seems prepared for a laborer; and if the New Church does not send laborers into the field, to guard and cherish the plants which are springing up all around, — from seeds which from her own *bosom* have been scattered by the Providence of God, — there is great danger that weeds will spring up, and choke and blast the good plants, and that wild beasts and birds of prey will devour and trample down every green and living thing.

The undersigned has, to some extent, directed his thoughts to a consideration of the specific duties of a colporter in Massachusetts; and, though he can speak only from an exceedingly limited experience, still it may be useful to suggest to the Association such views in regard to them as have been suggested to him.

The employment of a colporter by the Association is the introduction of a new

medium or use for the spread and dissemination of the doctrines of the New Church, and for the building up of the Lord's kingdom upon the earth. As yet, however, it is a use that is far from being fully developed and clearly defined. Time and experience can alone vindicate the importance of the use, and define the specific field of its duties. The success which had attended the efforts of a New-Church colporter in Maine was, without doubt, the moving cause for the introduction of similar efforts in Massachusets. But it could hardly be expected that precisely the same efforts would be called for, and be equally adapted to the wants and condition of both States. Nevertheless, the demand for the general use contemplated may be, and undoubtedly is, as positive in Massachusetts as it is in Maine; but the particular forms of the use must of course be determined by the state and condition of the field of labor.

After the Association has arrived at the settled conviction that the permanent employment of a colporter appears to be a use calculated to promote the growth and prosperity of the New Church, as much or more than a corresponding degree of effort made in any other way, it will still remain for time and experience to determine and define the specific character of the duties to be performed.

In our State, there is a large number of towns in which there is one or more receivers of the Heavenly Doctrines. These all feel the need of, and desire, aid and assistance from their brethren. They are sensible that their spiritual journey is over a new and comparatively untried course; and though the experience of those who have been longest upon the course is indeed limited, still a knowledge of their experience, small as it is, is greatly desired by those receivers whose isolated situation deprives them of the privileges of a society, and of intimate association with those of the same faith. They feel that the church is strengthened and increased in them by meeting and talking with those who with themselves have been called to witness the wonderful things which have happened in these days. And a messenger from an organization of the New Church, who calls upon them, is greeted and explored with heartfelt interest. Such a reception the colporter of the Massachusetts Association has already many times received; and it has warmed his heart and strengthened his hand for his work. Here are manifested real wants, which the church, at least to a limited degree, is now able to minister to and supply. And it is evidently among the first duties of the Association to minister to known spiritual wants, before attempts are made to supply merely supposed or imaginary wants.

It therefore seems to me to be among the most important uses of a colporter in Massachusetts to visit isolated receivers of the Heavenly Doctrines as frequently as duty may permit; and generally it will be useful to spend some little time with them in such conversation as will tend to call forth and strengthen their interest in and for the New Church. He should communicate to them all new and interesting intelligence in regard to the development and progress of the New Church generally, and should learn of them the nature and extent of the efforts they may be making to extend a knowledge of the Heavenly Doctrines around them. He should encourage and foster such efforts, and aid and facilitate, as far as possible, their ability and power to extend and increase them; and he should counsel and advise with them upon all matters in which they are engaged and interested in relation to the growth and prosperity of the New Church. This use, performed judiciously, and from a genuine love of it, would be attended with the most salutary results.

The colporter should also be the exclusive travelling agent, in the State or district assigned to his labors, for the periodicals published by the Convention. He should, in all the places which he may visit, make particular exertions to extend the circulation of those publications; for they, weekly and monthly, will convey to all who receive them, not only articles of substantial value, but the current news and matters of interest which are transpiring respecting the church. These publications will, perhaps more than almost any thing else, keep oil in the lamps of isolated receivers, and thus cause their interest in the church to glow with a perpetual flame. He should have and keep the accounts of all subscribers within his district, and, if possible, effect a settlement at least once a year with every subscriber.

How much can be accomplished in the sale of the works of Swedenborg to the public in this State is as yet almost an untried experiment; and how far efforts in so doing will be as useful as any other that the colporter can make, a trial alone can determine. He should, however, at all times be prepared to supply all calls for the theological writings of Swedenborg, and for the publications of the General Convention; and calls for these, without particular effort, will be of frequent occurrence.

Thus a colporter heartily engaged in these uses, and led to different localities, will constantly be made aware of spiritually *hungry* and *thirsty* states for the bread and water of life, which it will give him delight and life in being a medium of supplying. The openings before him will seem to be, what they really are, providential preparations for his work.

But if, in addition to the ability to perform well the above duties, the colporter could lecture upon the doctrines of the New Church in a profitable manner, — and even if he was a minister, and could preach when there was a desire for such service, — it would undoubtedly enhance his success, and would more manifestly secure the end designed by the introduction of a system of colportage in Massachusetts. But it may not *now* be practicable to combine and secure the performance of all these uses; but, so far as they are legitimate modes for the spread and dissemination of the Heavenly Doctrines, a way will be opened for their accomplishment; and, so far also as the church is in the endeavor to co-operate with the Lord in the performance of uses, new uses will constantly be presenting themselves, and ability given to perform them. The purling stream, near its source, may have acquired barely sufficient power to move the rudest machine, or form of use; yet the same stream in its onward course, with gathered volume and quickened velocity, is imbued with a power abundantly sufficient to operate many and various forms of use.

So it will be with the church. If it follows on to know the Lord, its desire and ability to perform uses will be greatly enlarged and multiplied.

Respectfully submitted,

C. A. Dunham, *Colporter.*

Dr. *Massachusetts Association in account with* C. A. Dunham. Cr.

1856.			1856.		
April 10.	To Colporter's service for 3 months, 23 days, at $37.50	141.25	April 10.	Received contributions: Newton M. Keen . .	5.00
	„ expenses while travelling	27.06		David Pike	1.00
				D. H. Rogers	5.00
				Received profits on the sale of books	1.67
				Received from publishers of Magazines	11.67
				Balance due Colporter . .	143.97
		$168.31			$168.31

REPORT OF MR. BEAMAN, CHAIRMAN OF THE COMMITTEE "ON THE DUTY OF THE CHURCH IN RELATION TO THE EDUCATION OF THE CHILDREN OF THE CHURCH."

It will perhaps be remembered, that, a year ago, the Chairman of this Committee stated, in this place, that two attempts had been made to agree upon a report for this body, — namely, one for the then preceding October meeting, and one for the then present one, — but had failed; and that therefore he desired to be excused from longer serving on the Committee. This desire the Association did not see fit to comply with. At the same time, it was informally suggested, and, it is believed, pretty generally assented to, that a report might be expected from each member of the Committee. The Chairman has acted upon this suggestion, and respectfully offers the following report: —

The duty of this Committee seems now to be a very different one from what it was when originally appointed; and this is owing to some new views of the presiding officer, as informally presented by him to this body a year ago, and as since embodied in the report of the Committee of Ministers "on the appropriate duties and uses of the Association," which was rendered at its last meeting.

The Committee on Education was appointed two years ago. Till within eighteen months of the present time, we had never heard a question raised as to the proper *capacity* of a society of the church to perform any human use of charity that circumstances might call for and render expedient. We were not aware that any one then doubted, or had doubted, that such a society, or any other church body, could, if it had the means, and circumstances rendered it expedient, provide for any period or kind of juvenile education. If opposition, *on this ground*, then existed, why was it not manifested when the Committee was appointed? and why was it not manifested, three months later, when a similar Committee was appointed by the General Convention? and why had we no evidence of it, at the following October meeting of this Association, when a motion was made to introduce articles into the new constitution then adopted, recognizing such a Committee, and defining its duties? nay, when it was made the duty of this very Committee to prepare these articles.

The duty of this Committee, therefore, then seemed to be, to consider and present the true nature and claims of this use, as others did of other uses, upon the attention of the Association. We supposed that we all stood firmly and unitedly on one and the same platform, as regards *church capacity* to perform uses. We did not, and we cannot now, see why there *need* be any difference of opinion in regard to this platform.

But the views above referred to — and the report now before the Association for its consideration *impliedly* does so — deny even the *capacity* of a church body to take any cognizance or action in regard to common week-day school education. The importance of having such education conducted on New-Church principles, and under New-Church influences, is not denied: it is only denied that a society of the *church* has any proper capacity to provide for and superintend it.

It might, therefore, be only a waste of time, to say the least, to attempt to present the *claims* of this class of education, before the question of this new position of the subject of church capacity is decided. Our duty now seems to be to show, not the nature and claims of education upon the church, as an *acknowledged* church use, but that it *ought* to be so regarded and acknowledged; nay, that a society of the church has the *inherent right and capacity* — whenever it may have the means, and circumstances may render it expedient to do so — to engage in any kind of use whatever which has for its end a better kind of human development, and thus the securing of a better promise of a truly spiritual and regenerated future manhood; and that this is so, whatever may be the *class* of means — whether spiritual or natural — which the use requires as aids to its accomplishment.

It was *resolved*, at the last meeting of the Association, that the report of ministers, above referred to, "be recommended to the particular attention and careful consideration of the societies composing the Association, and of receivers generally in Massachusetts."

We trust, then, that, in view of this recommendation, and of our relation to this subject, we shall not be regarded as out of our sphere of duty, or as overstepping any law of etiquette or propriety, by any respectful allusion which we may find it expedient to make to the above report. And we may say, at the outset, that we feel compelled to take a different view of the subject of the report, in some important particulars, from what its Committee has presented.

We have not time or inclination to criticize the report. There is much excellent instruction in it; and were it not based on the *implied* doctrine, — elsewhere formally and decidedly expressed by its author, — that the capacity of a society of the church to perform uses is limited to what it terms the *spiritual* class of uses, we might not perhaps oppose any serious objection to it; though, we must

confess, we regard those larger uses, which require larger combined efforts and means than a single society can command, as peculiarly the uses of an Association; and the uses to the constituent parts of such a body, which unite their efforts for the performance of these larger uses, as being chiefly the *unsought* good things which necessarily, yet incidentally, grow out of these efforts; just as the delightful and healthy state of the different parts of the body result, in a great degree, from the *healthful action of the common body*. Many are the unsought blessings arising from such combined efforts to do good to others.

We are, doubtless, all agreed that the great divine end of all human organizations is a heaven of angels, — a heaven of beings in the divine image and likeness; that this is the end of all ends and of all uses. And all that the Lord does, whether he creates spiritual or material worlds, — whether his influence operates on mind or on matter, — he does as means to this end. To accomplish this object, he works in different spheres and on different planes. His influx fills the heavens and fills the earths. In the former, it produces spiritual affections and thoughts; in the latter, physical men, animals, plants, and minerals, — all of which are means and aids to the production of images and likenesses of himself.

We must all be equally agreed also, that men, in proportion as they become images and likenesses of the Lord, will perform uses which will be images and likenesses of his uses; and no one can doubt the distinction between the two great classes of these uses as set forth in the report; namely, the natural and the spiritual. We might go further, and say that each of these classes consists of distinct subordinate classes. There is a very marked distinction, for example, between those uses relating to the natural body and those relating to the natural mind, both of which are in the class of natural uses.

But we do not see the relevancy of what is said about this distinction to the subject in question; and yet *it is made the basis, in the report, of the distinction between what a church society may do, and what it may not do, as its proper uses.* No one will say that the natural *man*, as he becomes spiritual, and consequently comes into the ability to perform spiritual uses, thereby loses his capacity to perform natural uses. By becoming spiritual, he becomes a more full and perfect man on every plane of being on which he exists, — more in the image and likeness of the Lord, who works both in the heavens and on the earths, and who thus aims at the accomplishment of his great leading use and end, through an infinite series of successive uses. Man is not less able to provide for his natural and physical wants, or for those of others, because his mind has become spiritual; in other words, because he has learned to acknowledge the Lord, and to perform uses from love to him and the neighbor, or from spiritual and church motives, instead of from natural and selfish ones. And yet all agree that such a man is a church in its least form, — he being, so far as he *is* truly spiritual, an image and likeness of Him who is a church in its highest and most perfect form.

But perhaps we are not agreed in regard to what constitutes a church of larger form; and yet Swedenborg's teachings are so clear and so abundant on this point, that we do not see why we need to disagree. We have never yet been able to find any thing in his writings in any way inculcating, either directly or by implication, that it was on account of the *kind* or *class* of uses performed, that an individual, or a body of individuals, was a church; on the contrary, the definitions of a church which he so often gives relate to the spiritual *ends* and motives with which the external uses of charity are performed. Thus it is these ends and motives, and not the kind of external acts, that distinguish the spiritual man from the natural; for both may perform the same acts, — the same class or kind of external uses.

"Every one," says Swedenborg, "who lives in the good of life and of faith, is a church and kingdom of the Lord." And we all know that such a person may be, as to his use, a priest, a king, a mechanic, or a tiller of the soil; and that the use of each is a use of charity, in proportion as the one performing it is in the "good of life and of faith." The kind or class of uses does not enter at all into the question, in determining whether an individual be or be not a church.

Again: "The church is where the Lord is acknowledged, and where the Word is." And yet "the church is not a church from having the Word, from knowing the Lord, from sacraments, &c., but from *living according* to *doctrine* derived from the Word."

Thus to be a church, of whatever grade or form, — for we are not aware that Swedenborg makes any distinction between an individual and a society of individuals in this respect, — is to live a life of charity in acknowledgment of the Lord and according to his Word. Hence a society is a church, — if it be a church at all, — not because of the *class* or *kind* of uses which it performs, but because of the *spiritual life* with which it performs them. And it differs from a society that is not a church, but is still performing the same external works of charity, only in the life that impels to, fills, and thus characterizes these works; only in the fact that it acts from a higher plane, for higher ends, and with spiritual instead of with natural motives; or, in other words, in its capacity to perform both spiritual and natural uses in one and the same act: whereas, the merely natural society, like the merely natural man, can perform merely natural uses. Take, for example, the use of common juvenile education: the object of the merely natural society, as of a merely natural man, is to qualify the young to become, at best, only good and respectable men of the world or members of society: a very good end, it is true. But a spiritual society or church, like the spiritual man, is actuated by an end above this, which — though it is equally, nay more, sure to secure even this lower object — aims, *primarily*, to produce that kind of development in childhood and youth which may serve as the best possible basis, both for a regenerated manhood and for a future angelic state of being.

We may, then, unite in a larger body, for any use whatever requiring the combined action of such a body; and we know of nothing, either in the writings or in the Word, to make us doubt that such a body is a church of larger form, just in proportion as we do this in humble acknowledgment of the Lord, and perform our use from motives and ends of pure charity.

Charity is the great central principle of the church, and of any church, of whatever grade or form. "Man is *born* to *become* a *charity*." Even in his body, "all the parts are goods of use in the most perfect form;" nay, they constitute "a form of heavenly use" [Doc. Char.]; and this is, of course, a *church* form. And charity is no respecter of uses or of classes of uses: all that is required is, that charity in *act* should be charity in *end*, and charity in *motive*. Then *any* proper human use is a use of charity, and thus a heavenly use and a church use. And we know of no reason why such uses may not, with equal propriety, be performed by a church individual and by a church society organized for the purpose, at least so far as the *class* is concerned; for a society is only a larger and more complex individual. "No society," says Swedenborg, "can be any otherwise regarded than as man in the composite."

And of the goods of uses which a society performs, he says "there is a great variety." And he thus enumerates the societies for performing them: "There are some societies," says he, "whose function it is to administer various civil affairs, which are manifold in kind; some to administer various judicial and economical affairs; also various *ecclesiastical* concerns, such as consistories, *academies*, and *schools;* and there are also scientific societies, and many more besides."

And again, in the same paragraph, he says, "No one can regard a society with one function in any other light than as one composite man; and that "a society on earth appears to the angels of heaven as one man."

And does not Swedenborg mean to be understood as speaking of such societies as *societies* of the *church*, or church societies? for they "are constituted according to uses," which he is describing as the uses of charity, which are to be performed, of course, from the good and truth of charity; and these it is that constitute the church, both in an individual and in a society. And again, in the same treatise, he says that he is speaking of no other good than the good of charity, and the good of genuine charity; and this, certainly, is *church* charity.

Can any one suppose that the societies which he terms "*ecclesiastical concerns*" are the only *church* societies? But even these embrace "consistories, *academies*, and *schools*." Does he anywhere speak of any other church bodies in describing the uses of charity, or anywhere speak of *ecclesiastical* bodies as the *only* church bodies, or as, *par excellence*, churches? On the contrary, is not every society which acknowledges the Lord, and lives "the life of faith which is charity," and which, he says, "makes the church," a society of the church, whatever be its peculiar use or function?

Do we not make a great mistake, then, when we regard worship, and the things of and relating to worship, as the *primary* characteristics of a church, and other uses of charity as only secondary? Swedenborg says, "Charity itself exists in the internal man, and its sign in the external man;" that "all things of charity are referable to looking to the Lord, and shunning evils as sins, and doing the goods of use which belong to one's calling:" but that "all things of worship are externals of the body and externals of the mind;" and that "these externals of worship are only *signs* of charity."

Again: the Lord himself, who is the first and the highest church, — nay, the church of churches, — is constituted of two grand leading principles; viz., the priestly and the kingly. These principles descend as one united pair, and flow into and rule, in *conjoined* sovereignty, in all things descending from and created by him. In man, they become will and understanding in his mind; in his body, heart and lungs; and, in a society of men, the priestly and the kingly functions, which are personally represented by a priest and a civil magistrate. Hence the societies of heaven are constituted with these two functions and officers; and these represent, in themselves, *all* functions and employments, from the highest to the lowest. And are not such societies as properly *churches* as are any of the societies on earth? Do we, in fact, read of any other churches in the heavens?

Again: Swedenborg says that "ministries, functions, offices, and various employments, are the good which individuals perform, and from which the community exists;" and, moreover, that these, "in their regard to the good of the community, constitute a form which corresponds to the heavenly forms." And, by the community, he says that "he means, not merely the state and its societies, but also the religion and government." And "such is the nature of the heavenly form, that every one in heaven is in some ministry, office, employment, or work. Such also is that of all the heavenly societies, that no one member of them is useless."

Thus no use of charity, however low and external, is exorcised from the list of church uses; for what is such a community, whether large or small, but a church community, and thus a church?

In view of these facts or principles, we are at a loss, therefore, to account for any inability, or *constitutional* incapacity, on the part of a society of the church to perform any proper human use of charity which circumstances may demand and render expedient. We see not why we may not organize ourselves into a society for the performance of any use of charity whatever; and if we do this, and perform our use, in humble acknowledgment of Him whose servants we thus aim to be, we see not why such a body is not as much a church as if we were organized for worship, and the things of worship, as our principal object of use. We see not how our capacity, as a church, depends upon the external *kind* or *class* of uses which circumstances seem to indicate it to be our duty to perform. On the contrary, it seems plain that this capacity is limited only by the articles of the constitution, which we may have deemed it expedient, under the circumstances, to adopt.

We believe, therefore, that this Association is perfectly competent, even in its church capacity, to perform any use which it may regard as a use of charity, and which circumstances may render expedient. And here we would beg leave to refer to the noble example of our English brethren. It appears from the minutes of the English Conference, as stated by the "New-Jerusalem Magazine," that the amount of funds in the possession of that body, which have been at dif-

ferent times bestowed in the form of "legacies, bequests, and donations," "is about $28,000. This gives them a large annual income. These legacies, &c., were mostly given to be applied to the support of schools." And "the management of these educational funds, and the supplying of children to these schools, occupies a large portion of the time of every Conference." Also, "The Conference has a pension fund, the object of which is, we believe, to afford relief to the families of deceased ministers."

Now, what if funds should be bestowed upon this Association, or any other society of the church in this country, for similar purposes: what, according to these new doctrines, could be done with them by such bodies? for the uses which they are for are in the class of natural uses, and therefore repudiated as church uses. And yet it is according to the universal experience and common sense of mankind, in all ages and in all churches, that, if a church would secure a *church development*, of its *own kind* and *stamp*, in *manhood*, it must control and form the development of childhood; and, to do this, it must provide schools for the young, and see that they are under *church influences*, and that their occupants are provided with only *church means* of *mental nourishment* and *growth*.

And we know of no nobler object of such bequests than that of juvenile education, and of none promising a larger spiritual church percentage in return for the money invested. And shall we, as larger bodies of the church, deny our capacity to become the receivers and stewards of such funds? Shall we, in fact, cut off all hope of such bequests and donations for the good of our children, and thus for the future growth of the church and the Lord's kingdom, by affirming our *inability* to appropriate them? For who would be willing to leave his surplus funds for such purposes, unless he had a reasonable assurance that they would be so expended as to secure the greatest possible good of the objects of them? And of whom could he expect this assurance but of a genuine society of the church, acknowledging both its willingness and its capacity to receive and appropriate the trust? There doubtless are those who believe that the surest and most economical way of spending money for the good of others — that way which will result, in the end, in by far the greatest amount of angelic happiness, and the greatest number of really good men and angelic beings — is to *spend it in educating* the *young*, as *far* as *practicable*, *under* the *influence*, and *according* to the *principles*, of the *New Church*. And there may be legacies, even now, in store for these very objects. Is it not, then, a fearful responsibility for the church — for any body of the church — to deny its capacity to take charge of them? In what other hands could a person with such a belief, who is bidding adieu to all of this world's goods, safely leave his hundreds, his thousands, perhaps his tens of thousands?

In the present state of this question of *church capacity*, it certainly does not seem expedient to take any practical steps towards the establishment of schools. We must be governed by expediency, in our actions, in this respect; and expediency depends upon circumstances. Yet we may at all times acknowledge the *principle*. We would therefore, as the first step of our duty in this respect, recommend the adoption of the following resolution; viz.: —

Resolved, That this Association acknowledges the education of the young, and *every other use* of *charity*, as proper church uses, and to be performed whenever, and so far as, circumstances may render such performances expedient and practicable.

Respectfully submitted, E. A. Beaman.

THE DUTY OF THE ASSOCIATION IN REGARD TO EDUCATION.

Read before the Association by Mr. John Worcester.

The Massachusetts Association is an organized body, composed of members of the New Church in Massachusetts, who have voluntarily united in this manner for the sake of performing the general uses of the church.

We must assume that they have an earnest desire to do these uses in a regular and proper manner, and to build up the church in an orderly form. It is,

therefore, a matter of importance to know what the appropriate uses of the church are.

We are plainly taught, in the writings of Swedenborg, that ecclesiastical uses, or those of the church, ought to be carefully distinguished from civil uses; and that the two classes should be under the direction of two entirely distinct governments.

So far, it is believed that all the members of the Association will agree. But a question has arisen, To which of the two classes of uses does the subject of education properly belong? It is plain to every one, that instruction in religious truth and matters of the church should be under the direction of the church alone. The point of difference is, whether instruction in *civil* and *worldly* things ought to be under the control of the church, or to be left to the State.

The President of the Convention, in his last annual address, regards it as a purely civil matter, and therefore as a subject with which the Convention, as an ecclesiastical body, has nothing to do.

In support of this opinion, he cites the following extracts from the work on "The New Jerusalem and its Heavenly Doctrine:" "There are two classes of affairs amongst men which ought to be conducted according to the laws of order; namely, that which relates to the things of heaven, and that which relates to the things of the world. The former are called ecclesiastical, and the later civil affairs. (n. 311.) Rulers appointed over those things amongst men which relate to heaven, or ecclesiastical affairs, are called priests; and their office is called the priesthood. But rulers set over those things which relate to the world, or civil affairs, are called magistrates; and their chief, where such a form of government is established, is called a king." (n. 314.)

Here it is distinctly stated, that the things relating to the world ought to be classed as civil affairs, and those relating to heaven as ecclesiastical. Also, that civil affairs ought to be under civil government, and ecclesiastical affairs under ecclesiastical government. Assuming, then, that this cannot be doubted, the only question is, What things do relate to this world, and what relate to heaven?

There is a sense in which all things relate to heaven; as is the case with the man who has heaven for his end in all that he does. Therefore, in this most general sense, the church includes all men, and all bodies of men, who perform either heavenly or worldly uses, of any kind, from good motives. But the word cannot be used in this sense when we are distinguishing between civil affairs and those of the church. In this case, all things which relate directly and manifestly to this world must be called civil, no matter what their *ultimate* end may be; and those alone which relate directly and manifestly to heaven are matters of the church.

It will not be doubted that all the material objects around us are worldly things; and that good feelings and true thoughts, relating to the Lord and his kingdom, are heavenly.

It is also true that the laws of order, which govern these material objects, are worldly laws. They must be either heavenly or worldly. And they are not heavenly, for the same laws do not govern heavenly objects, and are altogether unknown to the angels, — they do not exist at all in heaven, therefore they must be worldly laws. And, on the other hand, the laws which govern our heavenly affections and thoughts are known to the angels, and are laws which rule in heaven, — they are heavenly laws.

Hence, when we are considering the things of this world, and the laws which govern them, we are considering worldly subjects; and when we are thinking of the things of heaven, and the laws which govern them, we are thinking of heavenly subjects. Whether we are learning or teaching worldly things, our occupation is worldly; and, when we learn or teach heavenly things, our employment is heavenly.

It has nothing to do with the subject to say that we acquire or communicate worldly knowledge for the sake of preparing the mind for heavenly. We also procure food for our bodies in order that our souls may receive heavenly food; and the one is a worldly use in precisely the same sense with the other.

In connection with this view, the president quoted some extracts from the work on the Divine Love and Wisdom, in which Swedenborg classes all the things with which we have any thing to do, according to their uses, as follows: —

1st. "*Uses for sustaining the body* respect its nourishment, clothing, habitation, recreation, and delight, protection and preservation of state." (And various uses of the kind are specified, as fruits, &c.)

2d. "*Uses for perfecting the rational principle* are all things which teach those things now spoken of, and are called sciences and pursuits, which have relation to natural, economic, civil, and moral things; which are imbibed either from parents or masters, or from books," &c.

These two classes of uses both refer, directly and manifestly, to the things of this world. The one includes all the objects of the world, and the other all knowledges concerning those objects. And inasmuch as all things relating to the world are civil affairs, and are the proper subjects of civil government, it seems impossible to avoid the inference that these two classes of uses are matters which belong to the State, and with which ecclesiastical government has nothing to do.

But, in speaking of the next class of uses, he says, —

3d. "*Uses for receiving a spiritual principle from the Lord* are all things that belong to religion, and thence to worship," &c.

It is only expressing the same in other words to say that they are all things that relate directly to heaven and a heavenly life; and, therefore, these are the things which belong to the church, and are the proper objects of the efforts of the church.

The objections to this view of the duties of ecclesiastical bodies, originating, no doubt, in an honest desire to extend the usefulness of the church, have been strengthened by extracts from Swedenborg, which seem to be altogether misapplied. All in which any conceivable reference to the subject has been detected by careful attention will here be cited.

The first is from a letter from Swedenborg to Dr. Beyer, in answer to the question, "How soon the New Church is to be expected." He says, "The universities in Christendom are now first instructed from whence will come ministers," &c.

Those who bring forward this passage probably reason upon the subject in this way: "Since the ministers of the church are to come from universities, the universities ought to be under the care of the church." But a *university* is a *universal school*, and always contains a theological department: Swedenborg evidently uses the word in this, its proper sense. The theological department should, as we all agree, be under ecclesiastical government; and the statement that ministers will come from those, cannot possibly imply that the departments devoted to secular studies, or other institutions exclusively so devoted, should be under similar government.

The next quotation is from the posthumous work, by Swedenborg, concerning Charity.

"There are some societies whose function it is to administer various civil affairs, which are manifold in kind; some to administer various judicial and economical affairs; also various ecclesiastical concerns, such as consistories, academies, and schools," &c. (n. 27).

The possibility of the misapplication which has been made of this remark depends entirely upon the inaccuracy of the translation. The original passage is the following: —

"Omnis societas in regno instituitur secundum usus, qui varii sunt: sunt societates quarum opus est administrare varia civilia, quæ sunt multiplicia, varia judiciaria, varia economica, varia ecclesiastica, ut consistoria, academiæ, scholæ; sunt scientiarum societates; et plures."

Literally translated, it is, — "Every society in a kingdom is instituted according to uses, which are various: there are societies whose function it is to administer various civil affairs, which are manifold, various judicial, various economical, various ecclesiastical, as consistories, academies, schools; there are scientific societies; and many more."

Here Swedenborg is enumerating the various kinds of societies which then existed in the world; and, in a very general way, he speaks of consistories, academies, and schools, as *administering* civil, judicial, economical, and ecclesiastical affairs. As he does not, in any manner, indicate which class of societies he supposed to administer any particular variety of uses, we must infer that he employs the terms in their ordinary significations; and, in the customary use of the words, academies and schools are not ecclesiastical, except when devoted to instruction in ecclesiastical things.

The whole difficulty has arisen from the unauthorized insertion, by the translator, of the word *also;* and from the substitution of a semicolon for a comma.

The only other extract which has been noticed, in which any allusion to the subject has been detected, is from the "Divine Wisdom" in the "Apocalypse Explained," xi. 5: "The proper and general uses of charity are the uses of every one's functions and administration . . . But, besides the above uses, there are also given other general ones, such as faithfully loving a conjugial partner, giving children a proper education, the prudent management of domestic concerns . . . Amongst general uses may also be reckoned the contributing towards the building and establishment of orphan houses, of edifices for the reception of strangers, and colleges, or places of public exercise," &c.

Here Swedenborg speaks of the education of children, the founding of colleges, &c., as uses of charity: but they are not on that account, by any means, ecclesiastical uses; for he explicitly says, in the very same paragraph, that the uses of *every one's function and administration* are uses of charity; and this includes all, both ecclesiastical and civil uses.

The direct and positive meaning of all these passages is, therefore, entirely consistent with the view contained in the President's address. And we have seen that the quotations from Swedenborg's published works, cited in the address and repeated above, contain plain and explicit statements, believed to be in accordance with the spirit of the whole of his writings, from which it is impossible not to draw the conclusion, that "all things which have respect to the nourishment, clothing, habitation, recreation, and delight, and the protection and preservation of state, of the body; also all things that teach concerning them, and are called sciences and pursuits, which have relation to natural, economic, civil, and moral things," — are civil affairs, and ought to be under civil government; and that "all things which belong to religion, and thence to worship," are ecclesiastical affairs, and are the proper objects of ecclesiastical government.

It may be very important for New-Church children to be educated by teachers who can see things in the light of the church, and it may be desirable that Newchurchmen should form themselves into educational societies for the support of such teachers; and there is a great variety of uses, connected with education, which a Newchurchman can do better than anybody else.

But these things are not now the subjects of discussion. The question is, whether education in civil and worldly things is an ecclesiastical use, and a proper subject for the attention of the Association as an ecclesiastical body; and, in view of the considerations presented above, a negative answer seems to be absolutely unavoidable.

REMARKS OF MR. WESTALL "ON THE DUTY OF THE CHURCH IN RELATION TO THE EDUCATION OF THE CHILDREN OF THE CHURCH."

The undersigned, a member of the Committee appointed to consider and report upon the duty of the church in relation to the education of the children of the church, respectfully presents to the Association the following remarks upon that subject: —

Three words are used in relation to this subject; the *church*, its *children*, and their *education*.

The word *church* is used in several senses. It means, 1st, A person by whom the good and truth of the Lord are received and lived as the principles of life. This is the church in the lowest or least form. 2d, Two persons, male and female, united by marriage, by whom the good and truth of the Lord are received in a similar manner. 3d, "Two or three," or more, such persons, or individual churches, united as a society, for the performance of spiritual and religious uses, in contrast to the same persons united for the performance of natural and civil and moral uses. 4th, An association of such societies, or church in a larger form. 5th, The church in the largest form, as a general convention, composed of associations, societies, &c., for the performance of spiritual and religious uses.

The word *children* is used in different senses. It means, 1st, Spiritual and natural offspring, existing in personal forms, spiritual and natural. 2d, Spiritual offspring only; the good affections and true thoughts which are brought forth into acts of pure charity; or evil affections and false thoughts, which are brought forth into acts of selfish and worldly life. The first can proceed only from churches of the second class; the second, or spiritual children, from churches of all classes when they are truly spiritual. The children existing in personal form become children of the church by baptism; and, in one sense, all baptized persons are children of the church, whatever may be their age, from the infant to the man whose head is silvered o'er with age.

By *education* is meant the teaching, training, leading, feeding, guiding, developing, and perfecting the minds of the children of the first class. By this is meant the *whole* mind, — both the understanding and the will, both the intellect and the affections; for a true education must cover both.

The earth exists for the sake of heaven; the human race, for the sake of the inhabitants of heaven. All the true and orderly uses which man performs upon the earth may become the vessels which contain heavenly life. These uses are of three kinds, — first, of the *body;* second, of the *rational;* third, of the *spiritual.* For the performance of these uses the child is to be educated, that he may become an angel; for, the true object of education is to lay the foundations of character that shall be for ever perfecting in the uses of angelic life. The uses for sustaining the body have respect to its nourishment, clothing, habitation, recreation and delight, protection and preservation of state. The uses for perfecting the rational are the things of science, and studies which have relation to things natural, economical, civil, and moral. By the sciences are meant the various kinds of experimental philosophy, physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms, of the learned world, and also criticisms, language, &c. These serve the truly intelligent for forming the understanding: they are the vessels into which true life can flow and be contained. The uses for receiving a spiritual principle from the Lord are all things of religion, and thence of worship; thus which teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, of the things of the Word, and thus of eternal life. — *D. L. W.* 331–333; *H. H.* 353.

That these may exist in their true and unperverted relation to the Lord, and to heavenly and earthly life, there must be laid a foundation for them in the mind of the child, — in those states of innocence and purity which are essential to all true childhood, and, if it were possible, even more essential to all true adult age; for in the true states of childhood are stored those *remains* which make a human manhood possible, and by means of which are —

> "Felt, through all this earthly dress,
> Bright shootes of everlastingnesse."

Without them, the things of heaven and the Lord would not find vessels in the mind to receive them; the goods and truths of civil and moral life would find no true home in which they might dwell; and spiritual truth would meet with no welcome, for there would be nothing to receive it. These *remains*, the possession of which is so important to the soul, are not only the goods and truths

which a man has learned from his infancy out of the Lord's Word, and which are impressed on his memory, but they are likewise all states thence derived, as states of innocence from infancy, — states of love towards parents, brothers, teachers, and friends, — states of charity towards neighbors, and also of mercy towards the poor and needy; in a word, all states of good and truth.

Education is the process of feeding and leading the child's mind, so that it may be enabled to store the largest amount of these precious states, and these precious goods and truths, which are the spiritual gold and silver of the mind, — treasures that fade not away; which neither moth nor rust can corrupt, nor thieves break through nor steal, if they be properly stored, and allowed to bear their proper fruit in adult age. This great work is not confined to home, nor school, nor society, nor church; but it has its place everywhere, amidst all the phases of life, in all the duties which devolve upon us to perform. But it is principally at home and school and church where its most important labors are carried on, because, in the order of Divine Providence, these are the places where it can be most effectively performed. The true teacher is the right hand of the parent, and, next to the parent, one of the greatest assistants in the formation of that which is one of the most wonderful things of which we have any knowledge, — human character.

The duty of educating the child first devolves upon the parents. Even before the child shall have an existence in the external world, their work of preparation must and does begin; for all true life with them, all states of gentleness, purity, and religion, that bring heavenly peace and love around them and within them, are not limited to themselves only, but prepare the path of life for the coming angel; and their every act of true self-denial and preparation for a higher life assists to make more nearly to the heavenly standard the germs of life and character of the young immortal. For, in that wondrous chemistry of mind and soul of which we have known so little, it is no longer to be doubted that the child must be affected throughout the whole future of its being by the states of life which its parents have lived and ultimated during the period prior to its birth into the world. Children born of parents who are principled in love truly conjugial derive from their parents the conjugial principle of good and truth, by virtue whereof they have an inclination and faculty, if sons, to perceive the things appertaining to wisdom; and, if daughters, to love those things which wisdom teaches. Hence an aptness and facility to grow wise is inherited by those who are born from such a marriage above all others, and also for imbibing the things relating to the church and heaven. — *C. L.* 202, 204.

Born into the world, a new work is added to that already begun. The body and mind are in such tender states that the gentleness of angels and of woman seem to be the only things which might be fully intrusted, at first, to take care of them, and lead the young child beside the gentle waters of truth, and amidst the green pastures of delight. The parental love comes in here, and softens every word which is spoken, — softens and adapts all the elements of food, natural and spiritual, to the needs and wants of the child; while all who come within the sphere of its presence, who have any goodness and truth operative in them, try to become gentle for its sake. The angels, invisible to our natural eyes, surround it and protect it; so that all that can be done for it in heaven and earth, to implant and nourish the forms of angelic life within it, may be done, as far as it can be, through parental and angelic agencies, notwithstanding our imperfect and sinful states.

As the child increases in stature of body and mind, new means are called forth to aid him in the ascending steps of life. Teachers, who have, from the love of use, devoted themselves to the study of the wants and capacities of childhood, and to a knowledge of its nature and destinies, are called upon to assist the parent in the great and noble work of the implantation and development of the elements of useful and orderly life in the mind of the growing child, in the three planes of natural, civil and moral, and spiritual life, each in its appropriate plane; for it is thus only that order can be introduced and maintained in the least and the greatest. In the order of development, these planes of natural,

civil and moral, and spiritual life, rise successively one above the other; and for the perfecting of each plane the appropriate means must be provided. Parents and teachers, competent and faithful, are what childhood needs; and, without such, it will be only an imperfect image of that form of life which it was designed to be. In this great work, the *church* which is in parent and teacher, and the societies of the church to which the parents belong, are peculiarly the guardians of all that is *spiritual* in the child: to them pertains the duty of the education of this, the highest of all that belongs to our nature. For it is said, for the education of the spiritual, all things which are of religion, and thence of worship; which teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, thus of eternal life; these, which are for the receiving a spiritual principle from the Lord, in like manner as other instructions, — are imbibed from parents, masters, preachings, and books, and especially by studies of life according to them; in the Christian world, by doctrines and preachings from the Word, and by the Word from the Lord. — *D. L. W.* 333.

Societies of the church exist for the performance of spiritual and religious uses. Whatever natural and civil and moral uses they may perform are incidental to, and for the sake of, the spiritual; and the department of the education of the child, which, in the orderly division of the labor of its education, should devolve upon the church, appears when the ends are stated for which the societies of the church are formed and exist. The knowledge of natural things, of the uses for sustaining the body, and for performing civil and moral duties, would appear to belong, therefore, to other organizations to teach; while to the church (understanding by it whatever is of the church in parents and teachers, and also societies of the church in its organized forms for the performance of spiritual and religious uses) would pertain the teaching of those higher and more interior knowledges which belong to spiritual and heavenly life; for "there are two things which ought to be in order amongst men, — the things which are of heaven, and the things which are of the world." — *H. D.* 311.

While the care of the child is primarily in the hands of its parents and guardians, to them, as to the church in the form nearest to it, is confided the earliest work of the formation of the spiritual; but those in whom any thing of the church exists have also appropriate duties to perform as it advances in life. To enable the work to be done more effectually by all, one-seventh of our days is set apart as a "day of instruction in divine things, and thus also a day of rest from labors, and of meditation on such things as are of salvation and eternal life, as also a day of love towards the neighbor." — *T. C. R.* 301. On this day, consecrated to the highest uses, spiritual instruction is one of the leading duties. Not that spiritual instruction should not also be given upon other days; but this is *the* day in which that class of instruction is the distinguishing feature. The instruction of children upon the sabbath in the things of spiritual and heavenly life may well be considered one of the leading duties of all persons in whom any thing of the church exists, who are fitted for the performance of this department of labor, and of all societies of such persons, and one of the most beautiful forms in which love towards the neighbor can be manifested. In this work, they are performing uses that lift us up to be more and more like angels; for they are doing what in them lies to nurture and develop the germs of angelic character in the minds of those whom the Lord has formed to be recipients of heavenly life. It is thus that the church in us all may manifest in one form its maternal solicitude for the "little ones," the lambs of the flock, and thus that it can bring them to the Lord for his blessing. To accomplish this good work, sabbath schools will be organized in all our societies where not already existing, and where there are children to be taught, animated with the warmth of a true love, and sustained by a desire to feed the lambs with the bread of heaven; teachers will be appointed, loving their work, and zealous in its performance; schools already existing will be invigorated with new life; books will be prepared and published; and all that we can do to fill the measure of our duty will be done, as the love of this spiritual use shall be shed abroad in our hearts.

Isolated and scattered families of receivers will be led to see how much more they can do than has yet been done, or perhaps even attempted, for this good cause. Societies will awake to new efforts in behalf of those whose youth, if properly trained and directed, will, as they attain adult age, rise up to the fulfilment of wider and higher duties in the church than she has yet found her children educated and able to perform. Parents will meet and consult together upon this great topic; and home education will assume brighter and more hopeful phases in its light. They will endeavor to investigate more thoroughly than they have ever yet done the facts and principles which belong to the purest and most perfect methods of imparting spiritual instruction to the juvenile mind. They will make the training of the child in the way of spiritual and religious life one of the leading duties of life, before which all merely material interests will sink to their true and proper place.

Nor will the receivers of the Heavenly Doctrines limit their exertions and activities to the spiritual training of the children of the church. The whole mind needs and ought to be completely educated in all its planes, that the interior may have its own true and fitting exterior. If more can be done by us than we are now doing; if the character of the "little ones" can be more symmetrically formed by our uniting together in societies organized upon other planes for the express purpose of establishing schools for instruction in the uses of natural and civil and moral life upon the six days of the week, which shall be nearer to the wants and capacities of the child than any now existing, either public or private, — it is scarcely to be doubted that efforts will be made in that direction as the light and means are given to us, and the necessity is developed. In the order of Divine Providence, the public schools of our State have been the means of doing very great good; and they are improving under the impetus which has been given to the cause of education during the past few years. Established, as the words of the old law of 1649 says, "that learning may not be buried in the graves of our fathers," they present a picture, in many respects, for which we may all feel truly grateful. Among the streams which meander through the history of our State for the last two centuries, there is none, perhaps, upon whose banks we behold a fresher verdure, or flowers of fairer beauty. The union of the whole community in a common effort for the education of the young is a noble thing, and a great step in the practical realization of a common brotherhood. Yet there are some things, which, as Newchurchmen, we can see may be done in schools wholly under the influence of the spirit and principles of the church, that we cannot expect to find in any other, and which, where they can be formed and sustained, would give to the child's mind some elements of character not to be found elsewhere, from the nature of the case, if the schools were under the care of competent teachers, whose love of their use is their life, and the consecrating power of the Word is their governing sphere. Especially is this the case in relation to the subject of *remains*, which, out of the region of the church, we find so little known or understood; and yet we are taught of what exceeding importance it is in all true education. But in the present state of our New-Church societies, small in numbers and feeble in means as most of them are, while not a few of the members are isolated and scattered, the time does not seem to have arrived for any very general movement of this kind to be successful in the existing condition of the church; and, when we consider what must probably be the circumstances which will render such a movement successful, it is not too much to suppose that it will require a more extensive knowledge of education in all its departments and all its planes than exists at present among any very large portion of the receivers of the Heavenly Doctrines, combined with a greater devotion to the interests of the church itself, before a movement can be looked for, which shall contain within it the elements of complete success. But if we see and feel the necessity to provide for our children that spiritual and religious education which devolves upon us as members of the church to provide, and enter upon the investigation of the duties which that will demand of us, and then upon their active and effective performance, we shall be more and more prepared to see what other duties we are called upon to perform.

in regard to the other planes of the mind. The sunlight of the truths we shall thus learn will irradiate the whole life; and we shall be led, more fully than we have ever been, to see all things in their true and orderly relation to each other; and the new heavens will rest upon the new earth which will be thus formed.

To begin this work, or to continue what has been begun already, in an orderly and effective manner, the undersigned recommends the appointment of a Standing Committee of the Association, to whom shall be given the duty of investigating the subjects connected with the spiritual and religious education of children and youth, and who shall report the results of their investigations to the Association as often as they may deem it necessary. Such a committee may be a very important means of assisting the Association in the performance of the duties which belong to it in this respect. The undersigned therefore recommends the adoption of the following amendments to the Constitution of the Association: —

Resolved, 1, That the words, "and a Committee upon the religious education of children and youth," be added to the close of the sixth section.

Resolved, 2, That the following be added to the Constitution, as Sect. 12: —

"Sect. 12. — The Committee on the religious education of children and youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth."

Resolved, 3, That the section now numbered 12 be numbered 13.

All of which is respectfully submitted.

John Westall.

Note. — The "remarks" have been revised since they were read to the Association.

CONSTITUTION AND BY-LAWS OF THE ASSOCIATION.

CONSTITUTION.

1. This Association shall be called "The Massachusetts Association of the New-Jerusalem Church."

2. The Societies at present composing it are the Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Lowell, Foxborough and Mansfield, Pawtucket, West Bridgewater, Fall River, and Springfield Societies; and any other regularly instituted Societies may be admitted by vote of the Association.

3. The acting members of its meetings shall be the Pastors and Ministers of the Associated Societies, and Delegates duly chosen by the Societies.

4. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

5. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees, and charged with other duties, by the Association.

6. The officers of the Association shall be a Presiding Minister, a Secretary, and a Treasurer; together with a Committee of Ministers, a Committee of Laymen, a Book Committee, and a Committee upon the religious education of children and youth.

7. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States.

8. The Committee of Ministers shall consist of the Presiding Minister, and the Pastors and Ministers of the Associated Societies; and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

9. The Committee of Laymen shall consist of four members from the Boston Society, and one member from each of the other Societies; and it shall be their duty to have in charge the prudential and general interests of the Association.

10. The Committee of Ministers and the Committee of Laymen, as a Joint Committee, shall act, in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers; the ordination of Pastors and Missionaries, or Ministers of the first grade; the institution of Societies; and such other subjects as may be referred to them by the Association.

11. The Book Committee shall consist of three persons; and it shall be their duty to have in charge the distribution of the theological writings of Emanuel Swedenborg, and other New-Church publications, to the social libraries in Massschusetts, and to individuals in proper cases, from such funds as may from time to time be appropriated to this object. Said Committee shall keep an accurate and systematic record of all libraries supplied, and of all books distributed.

12. The Committee on the religious education of children and youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

13. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Joint Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association annually.

BY-LAWS.

1. The Presiding Minister shall call the meeting to order, and receive the certificates of the Delegates.

2. The Secretary shall make out a list of the names of the Ministers and Delegates present.

3. The Presiding Minister shall assign seats to the Ministers and Delegates, by Societies, which they shall occupy during the meeting, unless leave of absence be previously obtained.

4. The Secretary shall then call the roll of the meeting, and the Ministers and Delegates shall answer to their names.

5. The Association shall then take a recess for public worship, which shall be under the direction of the Presiding Minister.

6. The Journal of the last meeting, or so much of it as relates to unfinished business, shall then be read.

7. The reports from the several Societies shall next be called for, and read.

8. The unfinished business shall then be taken up and disposed of.

9. Committees charged at former meetings shall then make their reports, in the order of the Journal.

10. All reports of Committees shall be in writing, and shall be signed by the Chairman, or a majority of the Committee.

11. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

12. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

13. If resolutions are appended to a report, they shall be acted on separately; and, if adopted, they shall appear on the Journal.

14. All Committees shall be appointed by the Chair, unless otherwise ordered.

15. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

16. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

17. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

18. At the close of each meeting, the Journal of the last session shall be read.

19. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary, in such manner as the Association shall from time to time direct.

20. The Presiding Minister shall have authority to call a special meeting of the Association; to alter the time and place of holding any meeting; and to convene the Committee of Ministers, the Committee of Laymen, or the Joint Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

21. No action of any Committee shall be valid unless a majority of the Committee concur therein.

22. Each Society shall report to each meeting its general condition and doings since the last meeting; and, at the meeting next preceding the assembling of the General Convention, it shall report its number of communicants, and the number of admissions, baptisms, marriages, and deaths, during the year; together with such other information as ought to be laid before that body.

WAS SWEDENBORG A FANATIC?

From Edwin Paxton Hood's Biography of Swedenborg, Chapter II.

"SHALL we insult his memory by glancing at any of the other charges perferred against him? He was a fanatic. What, then, is a fanatic? One of the profoundest mathematicians of his age; a deep and acute thinker; a subtile logician; a various and versatile scholar; above all, a calm and most quiet bookman and penman, indisposed for any company, and never seen to court the company of the ignorant and the vulgar, ever the resort of the fanatic; a man of few words, until compelled to talk or talking for a purpose; cool in temperament; never rocked by passion or impulse; always, as far as humanity can be, in equilibrium, weighing all his thoughts and all his actions, perpetually bent upon giving reasons for things; a man of strong inductive habits and powers, and consistent; a whole life of invariable rectitude and doctrines and principles, ever above the hour; and ever, from the period of his illumination, the same. Is this the portrait of a fanatic?"

The charge of insanity is also most ably discussed through eight pages of the same chapter, and disposed of in a manner which makes Mr. Wesley appear in no favorable light. Hear a few things that he says:—

"No one, beside Mr. Wesley, has ever distinctly preferred the charge from the life of our writer. Is there any thing in the writings looking like madness to a balanced mind?

"It is a matter of surmise, this idea of madness, founded on the idea that every one who says he has seen a spirit must be mad.

"But, if we look at Swedenborg's career, we find all his life balanced and harmonized. If ever there lived a man who might claim to present to the world a completed being, he was the man."

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Feb. 22, 1856.

MY DEAR SIR, — Since my last, I have heard, from many quarters, that the open letter to Prof. Schleiden, at Jena, has excited an interest for Swedenborg's writings; which was also my experience when lately I had business at Stutgard, where I spent an evening with the family of a minister of the state, who said to me, that he found the doctrine of Swedenborg very good and acceptable, but could not yet adopt all his reports on the other world. Nevertheless, he read with great satisfaction the defence of the extraordinary facts as contained in the historical part of the said letter. His daughters expressed a desire to be again present in our next meeting of 20th March. It was especially this historical part which pleased also a sceptic relation of mine, a peculiar friend of Vogt and Moleschott, the celebrated advocates of materialism. He seemed to be fully satisfied by it, and lent it also to another of similar incredulity. I received also the list of books sent by my bookseller commissioner (according to their desire) to many booksellers *pro novitate* even in Russia and Holland; and it seems that the reprint of "Sapientia Angelica de Divina Providentia," and my translation of "True Christian Religion," vol. i. (which I presented also to many), will find many readers, whilst many others are attracted by the new translation of "Heaven and Hell." The enlarged Catechism of the New Church, together with the scriptural passages, as well as the first section of vol. iv. of the German "Arcana Cœlestia," is about to leave the press; and I am now occupied with the translation of "True Christian Religion," vol. ii., and the continuation of my "Fundamental Philosophy," to prepare the way for the New Church by purifying the vessels from arbitrary hypotheses, held to be philosophical and rational, whilst they are only petitiones principii and fallaciæ or sophisms.

For the said *translations*, I have still money, received the last year from English subscribers (to the amount of £239 sterling, and a bequest of £10 by Alex. Russel, of Glasgow); but the expenses for a reprint of "Vera Christiana Religio" are not yet subscribed. Nevertheless, I gave it in print some days ago, hoping to be enabled also to this undertaking by the Lord, in order that it can be sent to the universities and distinguished learned men, who show some receptivity of truth, but are not yet informed where it is to be found. I consider it also as our business, that all doubts excited by natural philosophy, especially astronomy and geology, should be removed by us, as the only depositaries of irresistible truth; whilst the followers of Old-Church doctrine must only show their incapacity in consequence of their biased or confined adherence to the appearances of the letter, connected with childish ideas on the beginning and the end of the world, and on other points of doctrine.

From Switzerland, I lately received the good news that Mr. Schnyder, at Biel, (Bienne), Canton Bern, has commissioned an old zealous brother, formerly a schoolmaster, aged sixty-nine years, but well conserved, to be a colporter of our New-Church books; for which purpose he requested me to give him a quantity in commission, one with a discount of twenty-five per cent; viz., at first, four copies of the minor German works, and seven of the larger, with twenty-four of "Heaven and Hell;" an example worthy to be also imitated in other places, as thereby Divine Providence can make known the truth to many souls, who are receptive of it, but would have remained otherwise ignorant of it. Another means will be the novel written by an intelligent lady of the New Church. It is now printed, except the last sheet, because

there is not yet found a publisher; and she wishes that it should not be published here, to open to the truth a new field. She has prepared for impression a continuation of it, with the title "Thekla von Lindenthal," in which the reader shall be introduced into the New Church whilst in the other. "Olga von Lindenthal" is only its "down": it can, however, not be printed before Olga has her publisher. There are requested two copies of the German New-Church periodical of Baltimore: wherefore I beg you to send the enclosed letter to its editor, and to be so kind as to send also the other enclosed letter to my brother at Urbana. As to my periodical, the said German translations, together with those of the summary exposition of the internal sense, and the summary exposition of the doctrine of the New Church, were also published as parts of it, together with the said open letter to Schleiden.

In my next, I shall be, I hope, able to communicate to you more news.

With all brotherly affection,

Yours truly,

EMANUEL TAFEL.

THE SWEDENBORG SOCIETY.

WE have received the last annual report of this society; which has changed its name from "The Society for printing and publishing the Writings of the Honorable Emanuel Swedenborg, instituted in London in 1810," to the above short name. We do not see much that is particularly interesting in their proceedings. They have been again reducing the prices of their publications. Some of us, perhaps, recollect when a volume of the "Arcana" cost, imported, three dollars or more. A few years ago they reduced their prices some 30 or 40 per cent, and now still more, so that the "Arcana" sells at four shillings, or one dollar, a volume; "Heaven and Hell," at three shillings, or seventy-five cents; and other works in proportion. Notwithstanding this reduction, their intention is to improve the quality and appearance of the editions. They also contemplate improving and perfecting the translations, and then stereotyping the works; a thing they have not heretofore done.

Some of our readers will perhaps remember the report not long since, that a gentleman had made the society a very munificent present, for the purpose of enabling them to procure a house in which to carry on their operations. They have taken the house No. 36, Bloomsbury Street, into which they have removed the past year. This furnishes them with abundant and excellent accommodations for all their purposes. They are now establishing a library of all works relating to the New Church, and request all authors to favor them with a copy of their productions.

This society keeps not only a large supply of all Swedenborg's theological works in English, but also of his philosophical; and all his works in Latin, so far as they may be had. Also M. Le Boys des Guays' French editions; but these can be procured much cheaper from M. des Guays himself.

TRAVELS IN EGYPT AND THE HOLY LAND. (*Continued.*)

Thursday, March 1.—We were waked this morning long before sunrise by the English cavalry, who passed by in fine order, several hundred of them, on their way to Cairo. They strike their tents at midnight, and march about twenty miles before the sun gets high enough to heat the road and sweat their horses. They encamp near one of the Station Houses, where the Pacha of Egypt has made provision of water for them, sent from the Nile on camels. The regiment is sent over in several detachments, several days apart, allowing time to fill the water-tanks between. The men wore high, heavy hats, covered with quilted pads, to prevent the heat from entering. Poor fellows! We wondered if they were to share the fate of most of the British troops who have been sent on that ill-fated expedition.

After breakfast, while the Arabs were collecting their camels and loading them, I started ahead on foot and alone, with my gun hung over my shoulder for show, and a small water-

skin over the other for use. As our caravan marches only two and one half miles an hour, I might have walked on all day, if there had been any bread in my pockets; but I halted about eleven o'clock, after going about fifteen miles, with an excellent appetite for luncheon. I met several small troops of camels with the last end of the baggage of the cavalry, and found a dead horse in the middle of the road, which had fallen in the march, and been left, for somebody else to remove, by the energetic officers. Very possibly, if I should go there next year, I should find its scattered bones still lying in the middle of the road, cleaned by the vultures and wolves. The men who met me stared hard, as if they thought me mad to walk off alone across the desert, with no other means of subsistence than a gun and water-skin; for our caravan was out of sight some five miles behind me.

The mountains on each side the plain grew higher and nearer as I proceeded, till the plain became a valley between the two ranges, and began to change the tawny hue of Egyptian limestone for a rich reddish-brown, becoming purple in the distance.

I halted at the twelfth Station House, not for any thing it could afford me, for no traveller is admitted to these places without the payment of a pound sterling, but merely to wait for our own train. Meantime, I climbed a knoll close by, where there was a telegraph signal-tower, to eat an orange in its shade, and enjoy the view, which was fine, and extended far to the east and south. The mountains became more broken and furrowed, while their usual rich, dark brown was varied by alternate flat-topped sand-ridges of chalky whiteness; forming, with the glowing sun of mid-day and the utter desolation, one of those singular and striking scenes so often met with in the desert, and so long to be remembered.

While walking, I had crossed the height of land; and our course now lay downward toward the Red Sea. We followed the beds of winter torrents all the afternoon, now as dry as two months of sunshine could make them, with a surface of bowlders and hard gravel. Gravelly or sandy knolls rise on either side, standing out in bold relief from the chocolate and snuff brown mountains behind them. The bottom of the valley was now and then varied by the appearance of a tamarisk or gum tree, scraggy and leafless, though still vegetating after its own way, with a mat of branches too compact to admit of one's arm being introduced among them.

About four o'clock, as we turned a corner of a gravel hill, the far-off purple mountains of Arabia suddenly came in sight, with a narrow strip of bright blue in front, which we knew at once for the sea. We whipped up our camels at first, thinking we might camp on its shores where the host of Pharaoh overtook the children of Israel: but a second thought showed us that it was much too far off for that; and we were content to pitch our tents, about an hour later, in a sheltered little valley, with ten good miles of march yet before us.

This place of encampment is the most picturesque one we have yet found. The surface is a hard, pebbly gravel, undulating in knolls about forty feet high; while close at hand, on the south, rises a huge chain of mountains, stern and grim in their barrenness, though worn smooth by age. Their sides are deeply furrowed, yet without angles, all being rounded and smooth. Their color is a deep chocolate-brown; and the shadows of sunset, thrown athwart their furrowed surfaces, produced an effect as new and striking as if we had never seen a sunset in the desert before. Truly, the most unfavored and desolate regions on the face of the earth seem to have beauties and wonders of their own. Notwithstanding the apparent barrenness of this region, there are found scattered along our path in almost every valley, where not a blade of grass is to be seen, a great variety of wild flowers. L—— gathered about thirty species to-day, some small and delicate, and others stout and bushy, and generally provided with thick fleshy leaves. How wonderful are these provisions of Nature, by which all forms of organic life are enabled to adapt themselves to the circumstances amid which their lot is cast! and how universal are these instances of

the omnipresence of Divine Wisdom! Why, then, should we speculate or argue concerning the impossibility of organic life on other planets, where the conditions are different from those existing here? Is it not worse than a waste of time to do so?

Friday, March 2, 1855. — One of our baggage-camels gave up this morning, and we had to leave it behind. Luckily, we met another on its way to Cairo for sale. Our dragoman forthwith made the exchange; though the owner at first seemed determined to resist. But Achmet knew with whom he had to deal, and, instead of stopping to banter about the price, pushed the man aside, and ordered the camel to be loaded. Such a proceeding may appear tyrannical, and would not succeed in a New-England climate; but it is the best way to deal with a modern Egyptian. The camel-owner soon became convinced that justice would be done, and that we were great folks; and he said not another word all day. He knows he will get the regular, established price for his camel: but he at first hoped to get a good deal more; though such a proceeding would have raised a mutiny at once among the owners of the other camels, and was wholly uncalled for, there being plenty of cattle within an hour's ride.

We were soon started, and continued along a level, gravelly plain, with the brown mountain-chain on our right, and the Red Sea dimly visible about ten miles ahead. Here, again, our eyes were cheated by the mirage for two hours. As we approached, the shore seemed to be indented with deep bays and inlets, where grassy islands and extensive marshy tracts abounded, leaving the town of Suez far out at sea, on an island, together with a telegraph-tower some three miles nearer. In a few moments, all this water seemed to dry up; and first the telegraph-tower, and then the town, drifted ashore, and formed part of the main land. We continued to chase these shifting phantoms till nearly noon, and began to think that there was no town there after all; but they finally gave up their freaks, and settled down into solid reality in a respectable manner, excepting the islands and bays, which all jumped up into the sky, one after the other, and vanished.

[To be continued.]

EXTRACT FROM A LETTER RECENTLY RECEIVED FROM WASHINGTON.

"I was much pleased to have a couple of Indian chiefs, from Wisconsin, come to our church last sabbath, and still more gratified to find the interest with which one of them listened. He has conversed a good deal with Mr. Dawes and myself while here, and returns with a supply of the works of Swedenborg, and, as far as we can judge, an intelligent interest in them. He seemed to be delighted with the idea of chanting the words of the Bible, and thought the fondness of his tribe for music would make them receive more readily the Word than they otherwise would.

"We have also had an Old-Church minister from the same State, who has been a receiver of the doctrines for some years; and his warm, affectionate feelings have done us good. He is still called upon to preach occasionally, although he has given up his connection with the conference to which he belonged. He had never seen a professed Newchurchman until he came to Pittsburg, on his way to Washington."

Notice. — The Thirty-eighth General Convention of the New Church in the United States will meet in the city of Philadelphia, in the Temple of the Second Society, in Fourth Street, Southwark, on Wednesday, June 4, 1856, at 10 o'clock, A.M.

The Executive Committee of the General Convention will meet on Monday, June 2, 1856, at 9 o'clock, A.M., at the house of Dr. Small, No. 285, Vine Street, Philadelphia.

T. B. Hayward,
Sec. 37th Convention.

Brookline, Mass., April 30, 1856.

Erratum. — The extract from Swedenborg, in the present number of the Magazine, is from the Heavenly Doctrines, and not from the work on Heaven and Hell, as the reference would indicate.

SWEDENBORG'S THEOLOGICAL WORKS,

PUBLISHED AND FOR SALE BY OTIS CLAPP.

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THE FOUR LEADING DOCTRINES OF THE NEW CHURCH, signified in Rev. xxi. by the New Jerusalem. Being those respecting the Lord, His Divine and Human Natures, and the Divine Trinity; the Sacred Scripture; Faith; and Life. 12mo. 50 cts.

Each of the above doctrines may be had separate, viz.:—

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